

**UKUSETSHENZISWA KOLIMI LOKUFUNDA, UKUFUNDISA NOKUHLOLA  
EZIKOLENI ZASE-*HARRISMITH*, ESIFUNDAZWENI SASE-*FREE STATE***

**NGU**

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**UMBIKO WOCWANINGO OWETHULWE UKUFEZA ISIDINGO SEQHUZU LOBU  
DOKOTELA ESIKOLENI SEZOBUCIKO, EYUNIVESITHI YAKWAZULU-NATALI**

**UMELULEKI: USOLWAZI NOBUHLE HLONGWA**

**UNHLOLANJA 2017**

## **ISIFUNGO**

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**Ngiyafunga ukuthi lo msebenzi osihloko sithi:**

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EZIKOLENI ZASE-*HARRISMITH*, ESIFUNDAZWENI SASE-*FREE STATE***

**Ungowami kusukela uqala kuze kube sekupheleni kanye nokuthi yonke imithombo yolwazi engiyisebenzisile noma engiyicaphunile ikhonjisiwe futhi kwakhonjiswa ukuthi ithathwephi ngendlela yokucaphuna.**

.....

**Phephani Gumbi**

.....

**Usuku**

## **ISETHULO**

Lo msebenzi ngiwethula kusisi wami ophinde abe ngumeluleki wami, uNobuhle Hlongwa, kubaba ongizalayo, uSipho Gumbi, kube umama wami isalukazi esingizalayo (uMaMkhize), ngiyabonga ngayo yonke imikhuleko yakho, ubungishaya ungigqugquzela ukuthi ngithande imfundo, usho nokuthi awunaye wena umntwana “onengqondo yenkukhu”.

Ngiyabonga kuthunjana wami uPhakama okunguye obe yisizathu sokuthi ngilwele ukuba isibonelo phambi kobuso bakhe, umkami uMaShenge engibe lapha ngenxa yokuthi ubengumsizi wami, waphinde wangivumela ukuthi ngisebenze ngisho nangezikhathi abekade engidinga ngazo ekhaya, kanye nomndeni wonke wakwaGumbi.

## AMAZWI OKUBONGA

Baningi abantu kanye nezikhungo zemfundo ezibe negalelo kulo msebenzi. Yize kunjalo ngizothanda ukuqala ngibonge umeluleki wami uSolwazi Nobuhle Hlongwa ngokungeluleka angihole kulona lonke lolu cwaningo.

Ngaphandle kwakho Solwazi lolu cwaningo belungeke lube yimpumelelo. Ngonyaka wezi, 2013 ngase ngilindele ukuphosa ithawula ngenxa yezingqinamba eziningi kakhulu ebengilokhu ngibhekene nazo. Awuqagele ukuthi ngubani owangicosha lapho sengifikelwe umoya wokwehluleka? Ngivumele ngituse uncendo lwakho kulolu cwaningo; ungibonisile ukuthi yonke impumelelo izalwa ukubekezela. Ungiqinisile, ubulokhu unami njalo ekwenzeni lo msebenzi kwaze kwaba sekupheleni kwawo. Impela ungudade kimi ngoba ungikhulisile.

Ngibonge kakhulu ababambiqhaza balolu cwaningo ngegalelo ababe nalo, ngoba lo msebenzi ube yilokhu oyikho ngeqhaza abalibambile. Ngingeke ngabakhohlwa ozakwethu emnyangweni wesiZulu eKhempasini yase-*Edgewood* kanjalo naseKhempasini yase-*Howard*, Qwabe, Madlokovu nawe Dokotela uNdebele. Ngiyabonga ngayo yonke inhlobo yosizo eninginike yona ngezikhathi nginidinga.

## SUMMARY

*The aim of this research is to explore the language policies of the Harrismith Schools, in the Free State in relation to the national language policies and that of the Province. This research investigated issues of social justice in the use of official languages, the indigenous African languages in particular, which are isiZulu and isiSuthu during teaching, learning and assessment in the Free State Province. Every learner has a right to use the language of his or her choice during learning.*

*The main objectives of this study are therefore, to determine if the schools in Harrismith do have language policies that are in line with the national language policies; to ascertain attitudes of both teachers and learners with regards to the language policies of their schools and to explore if there are any challenges regarding the language that is used during teaching, learning and assessment.*

*This study was guided by Transformative research paradigm and informed by qualitative research methodology. Research methods which were used are questionnaires, interviews, focused groups and observation. Questionnaires were used to gather basic information about the attitudes of participants. Interviews and focused groups were also used to collect data from both teachers and learners, respectively. Observation was used in order to monitor classroom practice. These data collection tools were important in the study for, they have enabled participants to demonstrate their views and attitudes. Class observations were used to collect data related to policy and implementation, namely theory versus practice. This study used both the critical theory and language management theory. The critical theory aims at creating the reflective conditions necessary for the practical verification of its inquiry. It is also a social theory oriented toward critiquing and changing society as a whole. Where-as language management theory is defined as any specific efforts to modify or influence language practice. Language management theory is sometimes defined as a term that refer to the right to use a language in domains such as education, by some.*

*The overarching findings of the study, amongst others is the continued marginalization of African indigenous languages as languages of learning, teaching and assessment. Such a practice has negative consequences as it does not only defeat social justice ideals and social cohesion but should also be viewed as a continuation of oppression against indigenous people and their languages. It is in this light therefore that I have recommended that there is a need for the development of school language policies that will take on board African indigenous languages as languages of teaching, learning an assessment in schools.*

*The additional use of African indigenous languages as languages of teaching, learning assessment could change the lives of indigenous languages speaking learners for the better thus providing them with a platform to benefit from the fruits of South African hard-fought freedom and democracy.*

## IQOQA

Izinhloso zocwaningo ukuhlola inqubomogomo yolimi, yezikole zase-*Harrismith*, esifundazweni sase-*Free State*, lapho iqhathaniswa nezinqubomogomo zolimi zikazwelonke neyesifundazwe. Kungakho-ke lolu cwaningo luzobheka ukuthi bukhona yini Na ubulungiswa ukusetshenzisweni kwezilimi ezisemthethweni, ikakhulu isiZulu nesiSuthu njengezilimi zokufunda, ukufundisa nokuhlola, esifundazweni sase-*Free State*, ezikoleni zase-*Harrismith*. Wonke umfundi unelungelo lokufunda ngolimi aluzwa kangcono naluthandayo.

Kungakho-nje izinhlosongqangi zocwaningo kuwukuhlolisisa ukuthi nembala izikole zase-*Harrismith* zinayo inqubomogomo yolimi ehambisanayo noma efuze leyo kaHulumeni kazwelonke; ukuthola imizwa nemicabango yothisha nabafundi malungana nenqubomogomo yezikole zabo kanye nokubheka ukuthi iziphi izingqinamba ezingaba khona ngolimi oluqokelwe ukufunda, ukufundisa nokuhlola.

Lolu cwaningo luholwe i-*Transformative* pharadaymu lwase lusebenzisa izindlela zokucwaninga zobunjalo-botho. Kusetshenziswe izihlolombuzo ukuqoqa ulwazi ngalokho okucatshangwa ngababambiqhaza. Izingxoxo nezingxoxo zamaqoqo zisetshenziselwe ukuqoqa ulwazi kothisha nabafundi. Lama thuluzi abalulekile kulolu cwaningo ngoba anike ababambiqhaza ukuthi baveze ukujula kwemizwa nemicabango yabo. Ukubukela kusetshenziselwe ukuqoqa ulwazi oluveza ukulandelwa noma ukungalandelwa kwenqubomogomo, ezindlini zokufundela. Lolu cwaningo lube selusebenzisa injulalwazi ezimbili, injulalwazi egxekayo neyokonganyelwa kolimi. Umsebenzi wenjulalwazi egxekayo ukungena igamanxe emhlabeni wokwenzeka kwezinto ukuze kucaciswe izinto okuyizo eziyisisekelo sobudlelwano phakathi kwabantu. Iphinde ihlaziye izidingo, izifiso nezimfuno eziqhudelanayo phakathi kwezinhlobo ezahlukane zamaqembu kanye nabantu emiphakathini. Kanti injulalwazi yokonganyelwa kolimi yona igxila emalungelweni olimi, ulimi lwebele njengolimi olungasetshenziselwa ukufunda kanye nokuhlelwa kolimi. Ulimi ngokwale njulalwazi, luyisisekelo samalungelo.

Phakathi kwezinto ezihamba phambili kulokho okutholwe ucwaningo, ukuqhubeka kokushaywa indiva kwezilimi zomdabu zase-Afrika, njengezilimi zokufunda, ukufundisa nokuhlola. Lesi sikhava sibi ngoba asigcini nje kuphela ngokubulala ubulungiswa kodwa futhi kumele sibukwe njengemizamo yokubhebezela ingcindezelo yabomdabu base-Afrika kanye nezilimi zabo. Kungenxa yalezi zizathu-ke okwenze ngenza iziphakamiso ngokwakhiwa kabusha kwengqubomogomo yolimi yezikole ezoqoka izilimi zomdabu zase-Afrika njengezilimi zokufundisa nokuhlola.

Ukusetshenziswa kwezilimi zomdabu zase-Afrika njengezilimi ezengeziwe zokufunda, ukufundisa nokuhlola kungashintsha izimpilo zabafundi balezi zilimi; kubanike ithuba lokuhlomula ezithelweni zenkululeko elwelwe kanzima.

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# ISAHLUKO 1

## Isendlalelo nesethulo socwaningo

### 1.1 Isingeniso

Isahluko sokuqala siqukethe isethulo socwaningo oluhlose ukuthola ukuthi ingabe izilimi ezisemthethweni eNingizimu Afrika, zisetshenziswa ngokulinganayo yini ezikoleni njengezilimi zokufunda, ukufundisa nokuhlola eSifundazweni sase*Free State* njengoba inqubomgomo yokusetshenziswa kwezilimi iyalela (Department of Education, 1996c; Department of Education, 1997 & Free State Provincial Language Policy, 2014). Isigaba sokuqala sesahluko seneka imininingwane eyisisekelo socwaningo lapho sixoxa khona ngesimo solimi saseNingizimu Afrika kanye nangemizamo esibe khona ukuthuthukisa izinga lokusetshenziswa kwezilimi zomdabu zase-Afrika, eNingizimu Afrika kanjalo nakwamanye amazwe angaphandle. Kuzobe sekulandela umklamo owumfanekiso wesimo sezemfundo yamabanga aphantsi eNingizimu Afrika. Lokhu kuzolandelwa ukwethulwa kwenkinga, okuzolandelwa izinhloso zocwaningo kanye nemibuzo yocwaningo. Kuzolandela umklamo nezindlela zocwaningo kanye nezinjulalwazi zocwaningo. Ngemuva kwalokho kube yizizathu zokuba kwenziwe lolu cwaningo, ukubaluleka kwalo kanye nezingqinamba okuhlanganwe nazo. Ekugcineni kuzoba ukuhlelwa ngezigaba kwazo zonke izahluko ezizolandela ukwenza ucwaningo.

### 1.2 Isendlalelo

Ukwamukelwa nokusetshenziswa kwezilimi zomdabu zase-Afrika njengezinye zezilimi ezilekelela ukufunda, ukufundisa nokuhlolwa. Eqinisweni ukwamukelwa kwazo kungaba iqhinga elihle neliwubuhlakani ukusiza ukufukula izinga lemfundo eNingizimu Afrika. INingizimu Afrika yizwe elihlukile kwamanye amazwe ngenxa yokuba nezilimi eziyishumi nanye ezisemthethweni. Phakathi kwalezi zilimi ezisemthethweni eziyisishiyagalolunye zazo ngezomdabu zase-Afrika, zisacindezelekile. Ulimi lwabelumbi, isiNgisi yiso esisashaya amaphiko njengamanje phezu kwalezi ezinye, ngoba naso isiBhunu silandela ngemuva kwesiNgisi. Isidingo sokuthuthukisa nokufukula izilimi zomdabu zase-Afrika kumele sisiqonde phezu kwesisekelo sokuthi akumele engabe azinagunya lokusebenza njengezokufunda, ukufundisa nokuhlolwa. Akupheleli lapho kepha ziphinde zibukelwe phansi

emikhakheni yesayensi, yezepolitiki kanjalo nakwezomnotho. Inkinga-ke ngokubukelwa phansi kanye nokushaywa indiva kwalezi zilimi ukuthi kuzibeka engcupheni yokuthi zishabalale.

Amazwe amaningi e-Afrika kanye nakulona izwe laseNingizimu Afrika abantu bagijimela ukusebenzisa izilimi zabelumbi uma bexoxa ngabodwana ngenxa yokulimala ezingqondweni zabo abanini bezilimi zomdabu, belinyazwa “impucuzeko” (*colonialism & imperialism*). Amazwe aseYurophu ngamhla enikezela izintambo zombuso emazweni ayekade ewenze amaKholoni/izigqila zawo, ashiya inkinga yolimi imapeketwane. Abantu bamazwe ase-Afrika basala bephikisana bebodwa ngokubaluleka kwezilimi zabo zebele ngaphezu kwezabelumbi. Lokhu kwabe sekwakha isisekelo sokungalingani kwezilimi zomdabu. Lena kwabe sekuba inkinga yamazwe ase-Afrika akhululekile (Kotze, 2014). Lesi isimo sisabonakala nanamuhla olimini olusetshenziswa kwezemfundo.

Umbiko we-*Language Plan Task Group* (LANGTAG, 1996) ukubalulile ukukhula kanye nokudlondlobala kwesiNgisi ezikhungweni zemfundo. Lo mbiko uphinde wabalula izifundo zesayensi kanye nalezo ezifuze zona, njengenye yezingqinamba ezidala ukungathuthukiswa kwezilimi zomdabu zase-Afrika. Kunempi yokuthi izilimi zomdabu zingasetshenziswa njengezilimi zokufunda, ukufundisa nokuhlolwa. Ucwangingo lwaphambilini luyakufakazela lokhu, ukuthi abafundi bayaye bafunde kalula uma besebenzisa izilimi zabo zebele; kunokuba basebenzise izilimi zokwengezwa (Alexander, 2000; 2005; 2007; Cummins, 2000). Ngakho-ke kunesidingo esiphuthumayo sokugunyazwa kwezilimi zomdabu zase-Afrika ukuthi kufundwe kuphinde kuhlolwe ngazo.

### **1.3 Isimo sezemfundo emazingeni ayisisekelo eNingizimu Afrika**

Isimo sezemfundo emazingeni ayisisekelo eNingizimu Afrika sibonakale siba nemizamo yokushintsha kulokho ebesikade siyiko ngezikhathi zoHulumeni bengcindezelo. UHulumeni wengcindezelo wawushiye isisekelo esiqinile sokungalingani phakathi kwezilimi zomdabu kanye nezabamhlophe. Ngakho-ke inqubomgomo yolimi yalo Hulumeni, yayigqugquzela ukubusa kwezilimi zabamhlophe. Lolu bandlululo lwezilimi lwabe seluqinisa isisekelo kanye nezakhiwo zokungalingani ngokwebala nangokwezigaba (*class*). Zonke lezi zimo zaphumelela ukwehlisa izinga lezilimi zomdabu. Akugcinanga lapho kepha le nkambiso yatshala inkoleloze ngezilimi zomdabu, eyizange yakheke nje kuphela ezingqondweni zalabo abakhuluma ulimi lwesiBhunu nesiNgisi, kepha nakubanini bezilimi zoMdabu.



Kube sekuba khona umthethosisekelo omusha wezwe waseNingizimu Afrika wona onemizamo yokuletha izinguquko. Lokhu ukwenza ngokuthi ubeke ngokusobala ukubaluleka kokuvikelwa kwamalungelo awo wonke umuntu, ikakhulu labo ababecindezelwe kuHulumeni wengcindezelo. Ulimi ngenye yezinto ezibaluleke kakhulu ngaphansi kwamalungelo. Kungakho-ke iNingizimu Afrika entsha ibe isiqoka izilimi ezili-11 zase zinikwa igunya lokuba semthethweni ngokwesigaba sesi-6 soMthethosisekelo wezi-1996 (uMthetho ongunombolo-108). Inqubomgomo yolimi kwezemfundo (Department of Education, 1997) yangonyaka wezi-1997 ikubeka kucace bha ukuthi wonke umfundi eNingizimu Afrika ekhululekile unelungelo lokufunda nanoma ngaluphi ulimi alukhethayo kulezi ezisemthethweni ngokoMthethosisekelo wezwe. Iphinde igcizelele ukusetshenziswa kolimi lwebele (*mother tongue*) kanjalo nobulimimbili (*bilingualism*) ezindlini zokufundela. Ubuliminingi mabenziwe kulandelwa uhlelo lolimi olwengeziwe. Amakomiti abheke ukusebenza kwezikole (SGB'Ss) yiwo anegunya kanye namandla okuthatha isinqumo sokuqokwa kolimi olusetshenziswa njengolimi lokufunda ezikoleni (Department of Education, 1996d).

Phakathi kweminye yemiqulu kaHulumeni wentando yabantu ezama ukulwa nokugqugquzela ukusebenza kwezilimi ngokulingana eNingizimu Afrika, singabala lena elandelayo. UMthethosisekelo omusha wezwe iNingizimu Afrika, we-1996 (Republic of South Africa, 1996 ; Pan South African Language Board Act,1995; Department of Education, 1996c); Department of Education,1997); Umthetho Olawula izikole zaseNingizimu Afrika, we-1996 (Department of Education, 1996d); Umhlahlandlela wenqubomgomo yolimi, we-2003 (Department of Arts & Culture,2003); Umthetho wokusetshenziswa kwezilimi ezisemthethweni we-2012 (Republic of South Africa ,2012).

Inkinga ekhona ngemiqulu elwela ukulingana kwezilimi kanjalo nenqubomgomo yolimi yezikole (Kamwangamalu, 1997) itholakala esisekelweni sayo esiwukuhlelwa kolimi. Izinqubomgomo zolimi zezwekazi i-Afrika ngokuvama ziba nenkinga efanayo yokuthi zingasebenzi/zingafezekiswa. Lokhu kudalwa ukuthi ngesikhathi kuhlelwa ulimi ziyaye zingacacisi ukuthi yini okumele yenzeke emazingeni aphansi (Kamwangamalu, 1997:58).

UNgqongqoshe wezemfundo emazingeni ayisisekelo, u-Angie Motshekga, uye wakhombisa okukhulu ukukhathazeka ngalokhu okushiwo ngoKamwangamalu nabanye, kanjalo nengendlela amakomiti abheke ukusebenza kwezikole (SGB'Ss) asingatha ngayo ukuqokwa kolimi kwinqubomgomo yezikole eNingizimu Afrika. Uphinde waveza ukubaluleka kokubuyekwezwa komthetho wokulawulwa kwezikole we-1996. Uveze ukuthi kunamakomiti

abheke ukusebenza kwezikole, axhaphaza amandla anikwe wona ngokuthi asebenzise lo mthetho ukucwasa abafundi ngezindlela eziningi ezahlukene. Phakathi kweziphakamiso azenzile uNgqongqoshe ukuthi kwakhiwe inqubomgomo yolimi engafaki izilimi zomdabu zase-Afrika njengezilimi zokufundisa kanye nokufunda (SA Schools Act under review, 2013).

Lolu cwaningo luzosebenzisa izikole ezimbili ezisemazingeni ayisisekelo kwezemfundo njengezibonelo zalokho okwenzeka ezindlini zokufundela e-Ningizimu Afrika. Lezi zikole zisesifundazweni sase-*Free State*, esifundeni sase*Harrismith* (INtabazwe). Lezi zikole i*Harrismith Secondary School (Further Education & Training Phase)* kanye neNtabazwe *Senior Primary School (Senior Phase)*. Zombili lezi zikole zinenqubomgomo yolimi eqhakambisa isiNgisi njengolimi lokufunda nokufundisa. IsiZulu kanye nesiSuthu ziyizilimi ezisemthethweni ngokwenqubomgomo yesifundazwe, futhi ziyizilimi zebele ezifundwa njengesifundo ezizimele kulezi zikole. Kube sekuthathwa ababambiqhaza kuzo zombili lezi izikole.

Inqubomgomo yolimi yase-*Harrismith Secondary School* ivezwe njengaleyo ebubeke equlwini ubuliminingi, yingakho ulimi lwesiNgisi kuwulimi lokufunda nokofundisa, ebese kuthi isiZulu kanye nesiSuthu kube yizilimi zebele zabafundi. Lezi zilimi kwinqubomgomo yolimi yesikole zifundwa njengezilimi ezizimele. Ulimi lwesiBhunu wulimi olwengeziwe (*Harrismith Secondary School*, 2008). Kolunye uhlangothi iNtabazwe *Senior Primary School* inenqubomgomo yolimi evezwe njengaleyo ekuqondayo futhi ekwamukelayo ukuthi iNingizimu Afrika entsha inezilimi eziyishumi nanye, yingakho isiZulu kanye nesiSuthu kuyizilimi ezizimele eziyizifundo, ebese kuthi isiNgisi sibe wulimi lokufunda nokufundisa. Le nqubomgomo iqhubeka ithi IsiNgisi siqokwe ukuba wulimi lwesikole ukuze abafundi baqeqesheleke ukuya emazingeni aphezulu emfundo. Ulimi lwesiBhunu luwulimi olwengeziwe abangaziqokela lona abafundi ngokuthanda kwabo (INtabazwe *Senior Primary School*, 2006).

#### **1.4 Isithombe ngezilimi zaseNingizimu Afrika**

ENingizimu Afrika isiZulu ulimi lwebele olukhulunywa ngabantu abayi- 22.7% kulandele isiXhosa ngenani labantu abayi-16%, isiBhunu ngenani labantu abayi-13.5%, isiNgisi sona sinabantu abangama- 9.6%, kuthi isiTswana sibe nenani eliyi-8% wabantu kanti isiSuthu sona sinenani labantu abayi- 7.6% (Statistics South Africa, 2011,2012).

Izilimi zomdabu zase-Afrika eNingizimu Afrika zikhulunywa ngabantu abangama-80% womphakathi wonke wezwe (Statistics South Africa, 2012). UMthethosisekelo omusha wezwe laseNingizimu Afrika, wangonyaka we-1996 wengeze izilimi ezisemthethweni ngezilimi zomdabu eziyisishiyagalolunye: isiZulu, isiXhosa, isiNdebele, isiSwazi, isiSuthu, isiPedi, isiTsonga, isiTswana nesiVenda (Republic of South Africa, 1996). Lezi zilimi zisetshenziswa njengezebele noma-ke njengezilimi zokuqala ezisetshenziswa ngabantu abaningi baseNingizimu Afrika.

Izilimi ezimbili kwezisemthweni, ngezokufika zafika nabelumbi, isiNgisi nesiBhunu. Phakathi kwezinye zezilimi ezikhulunywayo kodwa zibe zingekho emthethweni, ulimi lwesi-*Dutch*, isi-*French*, isi-*German*, isi-*Greek*, isi-*Italian* kanye nesi-*Portuguese*, (Kamwangamalu, 2001). IsiNgisi-ke phakathi kwalezi zilimi yiso esisashaya amaphiko siphinde sisebenze njengolimi lokufunda nokufundisa emazingeni ezemfundo ayisisekelo. IsiBhunu sisasetshenziswa kwezinye zalezo zikole okwakuyizikole zamaBhunu (Kamwangamalu, 2001:364). Ngenxa-ke yezinkoleloze, isiNgisi sisathathwa njengolimi olunamandla (Samuels, 1995).

Izingqalabutho zinomqaguliswano othi noma isiNgisi singabekwa le phezulu, kepha yisona esiyinkinga futhi siyingqinamba yokufunda kwabafundi abangasincelanga ebeleni (Branford, 1996:36). IsiNgisi siyohlala siyingqinamba uma sisazoqhubeka nokuba wulimi lokufunda, ukufundisa nokuhlola. Lokhu kuphonsa inselelo embi ekuthuthukiseni kanjalo nasekugcineni izilimi zomdabu zase-Afrika (Masemola & Khan, 2000). Ngaphezu kwalokho, ukushaywa indiva kwezilimi zomdabu zase-Afrika kungenye yezindlela zokuqhubezela “ubugqila” (*colonisation/imperialism*) kubantu bezilimi zomdabu zase-Afrika (Schmied, 1991). IsiBhunu-ke sona asikafi njengolimi lokufundisa ngoba sisasebenza kwezinye zezikhungo zemfundo, kepha amandla aso athanda ukwehla ngenxa yokufika kukaHulumeni omusha wenkululeko (Webb & Kembo-Sure, 2000).

Okokugcina, kunezilimi zomdabu base-India, okuyisi-Telegu, isi-Hindi, isi-Gujarati, isi-Tamil kanye nezinye; kube sekuba khona nezase-China okuyisi-Hakka kanye nesi-Cantonese (Kamwangamalu, 2001). Ngokuka-Shringle (1973), ecashunwa ngu-Kamwangamalu (2001), uthi izilimi zomdabu zase-*India* zithande ukulahleka kwase kudlondlobala isiNgisi njengolimi lokufunda ngenxa yombuso wobandlululo, wona owawuqhakambisa ukusetshenziswa kwesiBhunu nesiNgisi. Ngokwezibalo zakamuva (Census, 2012) izilimi ezingekho emthethweni zikhulunywa ngabantu abalinganiselwa enanini eliyi- 1.1% kuphela.

## 1.5 Ukwethulwa kwenkinga

Inqubomgomo yolimi kaZwelonke (*Language Policy Act, 1996*) ihlobene nenqubomgomo yolimi esifundweni (Department of Education, 1997). Kanti futhi inqubomgomo yolimi yesiFundazwe sase-*Free State* yakamuva ephume zingama- 26 kuNdasa kowezi 2014 ihlobene nalezi ezingenhla lapho khona ithi; izilimi ezisemthethweni esifundazweni sase-*Free State*, isiZulu, isiSuthu, isiBhunu, isiXhosa, isiTswana kanye nesiNgisi (Free State Provincial Language Policy, 2014). Inkinga-ke ukuthi ezinye zezilimi ezisemthethweni, okuyisiSuthu nesiZulu azigunyaziwe njengezilimi zokufunda, ukufundisa kanye nokuhlolwa. Ulimi lwesiZulu-ke lona luqokwe ngonyaka we-2013 njengolimi olusemthethweni kwinqubomgomo yolimi yesifundazwe sase-*Free State*.

Okubhebbethelekisa le nkinga-ke ukuhluleka kwemiqule kaHulumeni ebalwe ngenhla ukuthuthukisa izilimi zomdabu, isiZulu nesiSuthu. Lokhu kudalwa ukungabibikho yobulungiswa kanye noshintsho olubonakalayo ngemuva kweminyaka evile kwengamashumi amabili kubusa uHulumeni wentando yebantu; ome phezu kwesisekelo sobulungiswa (*social justice*). Lokhu kudalwa ukuthi isiNgisi nesiBhunu eNingizimu Afrika kusadla ubhedu kwezemfundo. Lezi zilimi zisetshenziswa ngokugcwele njengezilimi zokufunda nokufundisa kanjalo nokuhlolwa kwabafundi (Kaplan & Baldauf, 2004:259). Lokhu kubukeka kuyinkinga ngoba kuyizinkomba zokubhebbetheka kwengcindezelo yabomdabu kanye nezilimi zabo eNingizimu Afrika.

Okumele ngabe kuyenzeka ukuthi izilimi zomdabu zase-Afrika ezisemthethweni e-*Free State* (isiZulu nesiSuthu) zinikwe ithuba lokusetshenziswa ngokugcwele njengezilimi zokufunda, ukufundisa kanye nokuhlolwa kwabafundi. Kepha lokhu akukenzeki ngoba azigunyaziwe ukusetshenziselwa ukufunda nokuhlola kepha zisetshenziswa ngokuntshontsha. Isikhathi esiningi othisha uma besebenzisa lezi zilimi zomdabu kuvamise ukuthi kwenzeke ngesikhathi sokufundwa kolimi noma uma uthisha esexakwe isiNgisi noma engenazo izibonelo zaso isiNgisi, ube-ke esexuba izilimi ezimbili (*code switching*) ekufundiseni kwakhe. Lokhu kudala izinkinga kubafundi ngesikhathi sebhulolwa (izivivinyo, ukuhlolwa okuphakathi nonyaka kanye nokuhlolwa kokuphela konyaka). Imbangela yalokhu ukuthi abafundi ababe besanikwa ithuba lokusebenzisa izilimi zabo zomdabu, kodwa kusuke sekuyisiNgisi sodwa. Le nqubo ibukeka iyingcindezelo (*oppression*) ngoba abafundi bezilimi zomdabu baba nengcindezi yolimi lapho behlolelwa ulwazi abanalo ngolimi okungesilo olwabo lwebele. Akugcini lapho

kepha bagcina bengasenzi kahle ezifundweni zabo, ikakhulu uma beqhathaniswa nozakwabo bezilimi zebele lwesiNgisi nesiBhunu.

Ngokuka-Qorro (2009) kuyinto engenawo umqondo ukufundiswa kwabafundi nesiNgisi esiphukile, esikhulunywa ngothisha ezindlini zokufundela. Othisha kanye nabafundi banesiNgisi esiphukile. Lokhu kungoba abadidiyeli benqubomgomo yolimi ezwenikazi i-Afrika baqhakambisa isiNgisi phambili, ebese begijimela ukucasha nge-*Globalization*. Ngenxa yalokhu, abafundi ababe besakwazi ukusho lokho abakufunayo ngolwabo ulimi lwebele kanti futhi bayehluleka nangaso isiNgisi.

Ucwaningo oselwenziwe ngaphambilini eNingizimu Afrika lukuveza ngokusobala ukuthi ikhona inkinga yolimi kwezemfundo. Othisha kanye nabafundi bezilimi zomdabu banenkinga yeSingisi ngoba akusilo ulimi lwabo lwebele. Yize kunjalo, kodwa ulimi lwesiNgisi lusalokhu lubekwe eqhulwini njengolimi lokufunda nokufundisa kuzo zonke izikole ikakhulukazi kwi-*intermediate phase* kanye nakwi *further education & training phase*.

## **1.6 Izinhloso zocwaningo**

Lolu cwaningo lunalezi zinhloso ezilandelayo:

1. Ukuhlola ukuthi inqubomgomo yolimi yezikole e-*Harrismith* iquketheni.
  - i) IHarrismith Secondary School (*Further Education & Training Phase*)
  - ii) INtabazwe Senior Primary School (*Senior Phase*)
2. Ukuhlaziya imibono nemizwa yabafundi kanye nothisha ngolimi olusetshenziswa njengolimi lokufunda, ukufundisa kanye nokuhlolwa.
3. Ukuthola izingqinamba abafundi kanye nothisha ababhekene nazo ngolimi olusetshenziswayo njengolimi lokufunda, ukufundisa nokuhlola, ebese kwenziwa iziphakamiso ngenhloso yokuxazulula izingqinamba.

## **1.7 Imibuzo yocwaningo**

1. Kungani isikole ngasinye siqoke inqubomgomo yolimi esiyilandelayo? Futhi iquketheni?
2. Ithini imibono nemizwa yabafundi kanye nothisha ngolimi olusetshenziselwa ukufunda, ukufundisa kanye nokuhlola kulezi zikole?
3. Babhekana kanjani nezingqinamba abafundi nothisha ngolimi olusetshenziswayo njengolimi lokufunda, ukufundisa nokuhlola?

## 1.8 Uhlaka lwenjululwazi

Lolu cwaningo luzosebenzisa izinjulalwazi ezimbili, ukwenza lolu cwaningo yileyo egxekayo, eyaziwa phecelezi nge *critical theory* kanye nenjulalwazi yokwenganyelwa kolimi -*Language Management Theory (LMT)*.

I-*critical theory* yasungulwa esikoleni sase-Frankfurt eJalimane. Izingqalabutho ekusungulweni kwale njulalwazi yilabo abanjengaboHorkheimer (1993, 2002) kanye nabanye. Umsebenzi wenjulalwazi egxekayo ukuthi isize umcwaningi ngokuthi angene agamanxe emhlabeni wokwenzeka kwezinto kuleso simo asuke esicwaninga ukuze kucaciswe izinto okuyizo eziyisisekelo sobudlelwano phakathi kwabantu abangabahlanganyeli (Horkheimer, 2002:20). Injulalwazi egxekayo yenza umcwaningi ashukumise, anyakazise, ngenhloso yokuphonsa inselelo endleleni izinto ezimi ngayo, phecelezi *i-status quo*. Lokhu kulekelele umcwaningi ukuthi ahlaziye izidingo, izifiso nezimfuno eziqhudelanayo phakathi kwezinhloso ezahlukane zamaqembu kanye nabantu emiphakathini. Lokhu kuhlaziya kwenziwe ngenhloso yokuthola noma ukuqagula ukuthi ubani ozuzayo nokuthi ubani olahlekelwayo ngenxa yenqubomgomo ekhona njengamanje ezikoleni. Kuyavama-ke nokho ukuthi lawo maqembu kumbe izinhloso ezihlomulayo emphakathini kube yizo ezeseka indlela izinto ezimi ngayo. Bakwenza lokhu ngenhloso yokuvikela izimfuno nezinjongo zabo ezivuna bona. Lezi zinjongo zivamise ukuthi zithinte izihloko ezifana nobuzwe, yikilasi (ngokwezinga lempilo), ubuhlanga kanye nobulili. Injulalwazi egxekayo ilwa nokufezekiswa kobulungiswa (*social justice*) emphakathini, ukuze kungabi khona abacindezelekayo (Zou *et al.*, 2002:10).

Injulalwazi yokwenganyelwa kolimi ngokukaDovalil (2014), iwuchungechunge oluqapha ubudlelwano emphakathini malungana nokusetshenziswa kolimi. Injulalwazi yokwenganyelwa kolimi ibheka imithetho elawula ubudlelwano kanye nokuziphatha phakathi kwabantu kanjalo nezilimi zabo. Iqikelela nokuthi kungabe izilimi ezisemthethweni zinamandla alinganayo na, nokuthi ukulingana kumbe ukungalingani kwazo izilimi kuba namthelela muni ebudlelwaneni phakathi kwabanini bazo izilimi lezo. Ibe isibheka imithetho elawula ukusetshenziswa kwezilimi ukuthi kungabe iyalandelwa na noma iyaphulwa. Yonke imithetho ibekwe ngenhloso yokulawula ukuziphatha kwabantu.

Phakathi kweminye yemibono eyeseka imibono kaDovalil (2014), yilowo wokuthi umthetho wolimi awulawule ukusetshenziswa kolimi emphakathini. Umthetho wolimi uphinde uhlonze

imikhuba esemthethweni engamalungelo olimi (Knapp, 1995:193; Turi, 1994:113). Amalungelo olimi-ke ayigunya kanye nelungelo labantu lokusebenzisa ulimi lwendabuko noma lwebele (Knapp, 1995:193; Turi, 1994:113). Lezi zincazelo zingena khaxa ohlwini lwamalungelo olimi kanye namalungelo abantu (Grin, 2003; Neumann, 2009; Shuibhne, 2002; Skutnabb-Kangas & Phillipson, 1994). Injulalwazi yokwenganyelwa kolimi (Arzoz: 2009) iphinde iqaphe amalungelo olimi lwebele njengolimi olungasetshenziselwa ukufunda kanye nokuhlelwa kolimi. Ngaphansi kwale njulalwazi ulimi luthathwa njengesisekelo samalungelo omuntu (Cooper, 1989; Haarmann, 1990).

Injulalwazi yokwenganyelwa kolimi ngokuka-Arzo (2009) ihlonza ilungelo lokusetshenziswa kolimi ezikhungweni zemfundo. Leli lungelo lomuntu lokusebenzisa ulimi lwebele njengolimi lokufunda nokuhlolwa, ezweni lakhe lendabuko liyilungelo lolimi ngokugcwele (Arzo, 2009:542). Enye yezinto ezibalulwa ngaphansi kwenjulalwazi yokwenganyelwa kolimi, ukuhlelwa kolimi. Ukuhlelwa kolimi-ke khona ngokuka-Baldauf (2012) usebenzisa itemu elithi ulimi kwezemfundo, uma eqonde ukwakha isithombe ngokuhlelwa kokufundwa kolimi (*language acquisition*). Ukuhlelwa kokufundwa kolimi ngokukaDeumert (2001:388) kuba imizamo kaHulumeni egqugquzela ukufundwa kolimi olusha.

Lezi zinjulalwazi zilufanele lolu cwaningo ngenxa yokuhambelana kwazo zombili. Zibuka ubudlelwano obukhona emphakathini, zihlaziya izidingo zomphakathi kanye namalungelo angase azuzwe noma alahleke emphakathini.

## **1.9 Izindlela zokwenza ucwaningo**

### **1.9.1 Ipharadaymu yocwaningo**

Ipharadaymu inikeza uhlaka lwamagama okuyiwona alekelela umcwaningi ukuba abone futhi akhe umqondo othile mayelana nokwenzeka kwesimo esithile. Lolu cwaningo-ke nalo lungaphansi kwepharadaymu ngoba lubuka umhlaba ngehlo lepharadaymu olungaphansi kwayo, i-*Transformative* pharadaymu.

I-*Transformative pharadaymu*, iyifilosofi enezinhloso zokuxazulula ukungalingani emphakathini kanye nobulungiswa kulowo mphakathi okholelwa emasikweni njengendlela yokuphila. Le filosofi ibuswa ngukuthi amaqiniso omhlaba akhiwa yizimo ezikhona kwezenhlalo, ezombusazwe, amasiko, ezomnotho, kanye namagugu okuzigqaja ngobuhlanga nangobuzwe. Ngakho-ke ukuqokwa kwale ndlela yokucwaninga kusekelwe iqiniso lokuthi

ingxenye eningi yobukhwalithethivu ngesikhathi socwaningo iyadingeka ukuze kuqoqwe umbono womphakathi esigabeni ngasinye socwaningo, kuyilapho ucwaningo lungeke lwaba nesici futhi lokhu kube sekubonisa ukuthembeka kwemiphumela kumalunga omphakathi kanye nakwizazi. Izindlela ze-*transformative* ezixubile zihlinzeka izindlela ezizosetshenziswa ukubhekana nezingqinamba ezingase zibhekane nocwaningo ngenxa yamasiko omphakathi ehlukahlukane. Lokhu kusiza ukuze kube nesisekelo esizodala ushintsho kwezenhlalo (Mertens, 2007:213).

### **1.9.2 Ukuhlelwa kocwaningo**

Kulolu cwaningo kusetshenziswe ucwaningo lwesimo (*case study*), ngokuthi lugxile ezikoleni ezimbili, kanti isimo esasicwaningwa siyafana kuzo zombili lezi zikole, njengoba kuzo zombili kwakucwaningwa ngento efanayo, inqubomgomo yolimi yezikole kanye nokusetshenziswa kolimi lokufunda, ukufundisa nokuhlola. Isizathu sokuba kwenziwe lolu cwaningo ezikoleni zize zibe zimbili kungoba kube nomcabango wokuthi esinye salezi zikole kungenzeka sihluke kulokho okwenzeka ngaphakathi ezindlini zokufundela. Kube-ke sekuthathwa izikole ngokwamazinga azo. Isikole-A singena ngaphansi kwe-*Further Education & Training Phase*, kanti isikole B, singena ngaphansi kwe-*Senior Phase*. Lokhu kwenze umcwaningi wacabanga ukuthi ukuhluka kwamazinga ezikole kungase kube nomthelela emiphumeleni yocwaningo. Lezi zikole sizibiza ngesikole-A nesikole-B nje ngenxa yezizathu eziqondene nenkambiso elungileyo yocwaningo, njengoba kungafanelekile kudalulwe amagama ezikole kanjalo namagama ababambiqhaza. Amagama othisha asetshenzisiwe akusiwo awabo ngempela.

Le ndlela yokucwaninga yinhle ngoba isibonisa amaqiniso ngezinto ezivumbukayo ngesikhathi socwaningo, izinto ebezingeke zizivelele ngaphandle kokuthi kuze kube khona lolu cwaningo. Ucwaningo lwesimo lwenza sithole iqiniso ngesimo esingaphansi kocwaningo. Nangempela-ke njengokusho kwayo lengqalabutho, ulwazi olwatholakala ngokwenza ucwaningo kulezi zikole, lwaluyokwakha isithombe ngokwenzeka nakwezinye izikole lapho ukufundiswa kulandelwa inqubomgomo yolimi ekhona yezikole (Yin, 1994:13)

Umcwaningi uzibonele ngokwakhe ukuthi uma labo abacwaningwayo becwaningwa besendaweni yabo kuvame ukuthi benze njengokujwayelekile, lokhu kwenza ukuthi umcwaningi akwazi ukuqonda indlela abahlanganyeli abenza ngayo izinto noma leso simo esicwaningwayo. Lokhu kusho ukuthi akudingi ukuba labo bahlanganyeli bashintshe indlela abavama ukwenza ngayo izinto ngokwejwayelekile. Lolu cwaningo luwuphenyo ngenxa



yokuthi luzama ukucwaninga ngolimi olusetshenziswayo ekilasini njengolimi lokufunda, ukufundisa nokuhlola (Yin, 1984)

Ucwaningo lwesimo luphinde lube luhle ngokuthi luyakwazi ukuveza imbangela kanjalo nomphumela wento ethile, ngenxa yokuthi umcwaningi uya mathupha lapho kusuke kwenzeka khona lokho okumele kuqondwe kabanzi, afike axoxe nababambiqhaza bocwaningo. Ngaleyo ndlela ube esethola ukuthi abahlanganyeli benziwa yini ukwenza izinto ngendlela ethile kanti futhi yiyona miphumi imiphumela yalokho abakwenzayo. Ngaphezu kwalokhu umcwaningi uphinde athole nokuthi abahlanganyeli banayiphi imizwa kanye nemicabango ngesimo esicwaningwayo; esebenzisa ulwazi aluthatha ngqo emilonyeni yabo, ebuka nalokho abakwenzayo (Cohen, Manion & Morrison, 2008:253).

Phakathi kwezinye zezindlela eziyisithupha ezisiza ukuthola ubufakazi ocwaningweni lwesimo ngokuka Yin (1994) kuba yilezi:

- i) Izinhlolombuzo (*questionnaires*): ezivulelekile (*open-ended*)
- ii) Izingxoxo (*Interviews*)
- iii) Imininingwane eyigugu: enjengemininingwane egciniwe (*records*), imiqulu engaba inqubomgomo kanye nokunye.
- iv) Izingxoxo zamaqoqo
- v) Ukubukela (*observation*), okwenzeka lapho umcwaningi evakashele endaweni yocwaningo.

### **1.9.3 Izindlela kanye namathuluzi okuqoqa ulwazi locwaningo**

Mane amathuluzi asetshenzisiwe ukuqoqa ulwazi neminingwane yocwaningo, okuyilezi: i) Inhlolombuzo ii) Izingxoxo iii) Izingxoxo zamaqoqo iv) Ukwethamela/ukubukela kanye v) Nokubuyekizwa kosomqulu.

Inhlolombuzo ngenye yezindlela zokuqoqa ulwazi ezingena ngaphansi kwekhwalithethivu. Yenziwa ngendlela evulelekile ukwenzela ukuthi kube nengxoxo nhlangothi zombili nokukhulumisana okukhululekile. Inhlolombuzo iphinde isebenze ukuthola kanye nokunikeza ulwazi. Izihloko ezisemqoka zibe sezibhekwa kanye nobuhlobo obukhona phakathi kwazo. Imibuzo eminingi iyaye iqhamuke noma ivumbuke ngesikhathi senhlolombuzo. Lokhu kube sekwenza laba ababambe iqhaza kwinhlolombuzo bakhululeke ukuxoxa nanoma ingani emayelana nesihloko socwaningo.

Inhlolombuzo iyisu elihle lokwenza lolu cwaningo ngoba ngemuva kokuqokelela inhlolomibuzo (*questionnaire*) kubabambiqhaza, siba sesiba nesikhathi esanele sokudingida izimpendulo zabo ngendlela ekhululekile, kanti futhi lokhu kubanika ithuba lokubuzisisa lapho bengaqondisisi kahle khona. Ngaleyo ndlela-ke awukho umbuzo osala ungaphendulekanga. Ngaphezu kwakho konke lokhu kunika ababambiqhaza ithuba lokuthasisela imibono yabo ekuxazululeni inkinga njengabantu okuyibo abathinteka ngqo (Woods, 2006:2).

Umcwaningi uhlolisise ulimi olusetshenziswayo ezindlini zokufundela waphinde waqaphela ulimi olusetshenziswayo ngesikhathi sokufunda nokufundiswa kwabafundi. Okuhle ngokwethamela (*observation*) wukuthi kuvumelana nanoma yisiphi isimo. Uma wethamele, uphinde ukwazi ukukala ukuziphatha kwalabo ababambe iqhaza ezimweni zansuku zonke, izimo zangempela, akubi inzwabethi kumbe nje imibiko. Loluhlobo lokuhlolisisa lusetshenziswa kakhulu emikhakheni ephathelene nezenhlalo yabantu (*social sciences*). Lapha kusuke kuhloliswa bukhoma lokho okusuke kucwaningwa esimweni sakho sokudabuka/sendalo. Uma uhlolisisa kuyavela kuleso simo esisuke sihloliswa lokho osuke ukuhlola. Ukubukela ukwenza, ukuziphatha nokuphilisana kwabantu kuvele obala. Le ndlela ingenye yezindlela zekhwalthethivu evumela ukuthi umcwaningi ahlole mathupha indlela ababambiqhaza abaziphatha ngayo ezimweni ezithile (Waxman, Hersh & Walberg, 1999:13).

Indlela yezingxoxo zamaqoqo ahlonziwe isetshenzisiwe ukuhlola imizwa kanye nezimvo zabafundi ngolimi lokufunda, ukufundiswa nokuhlola. Lena ngenye yezindlela zokucwaninga engaphansi kwekhwalithethivu, lapho iqoqo labantu lithola imibuzo ngemicabango, imibono, imizwa, izinkolelo kanye nemiqondo yabo ngesihloko esithile. Kungaba umkhiqizo, usizo abalutholayo, isikhangiso, okumele kwenzeke/okungabe kuyenzeka. Imibuzo ibuzwa kuleli qoqo elinethuba lokuxoxisana njengoba linenkululeko yokuxoxisana. Iqoqo elake labakhona lokuqala ngqa labaseMelika, lelo qoqo lalisungulwe ngumcwaningi wezenhlalo yabantu (*sociologist*) uRobert K. Merton (Flick, 2006:3).

Izingxoxo zamaqoqo ziqokwe ngoba ziyisu elingavundulula umcebo wolwazi olusemqoka kanye nemibono ejulile. Uma la maqoqo ehleleke kahle kwasekuqaleni apha abe sesimweni sokukhululeka nokwamukeleka, umsebenzi wocwaningo uhamba kahle. Lokhu kuhle ngoba kuba nomthelela omuhle ekutheni abantu babe nezimpendulo ezicatshangisise. Uma bekhululekile abantu kulama qoqo izimpendulo zabo ziba yiqiniso. Ukusebenzisa uhlelo

lokusaveya kuhle kodwa uma umcwaningi efuna ukuqondisisa ngokujulile ngesihloko acwaninga ngaso, usebenzisa izingxoxo-namaqoqo ahlonziwe (Masadeh, 2012:66).

### **1.10 Ukubaluleka kwalolu cwaningo**

Isidingo sokuthuthukiswa kwezilimi zomdabu zase-Afrika kuyinto ebaluleke ngendlela emangalisayo. Abantu abakhuluma lezi zilimi baningi e-Afrika kanti kanjalo naseNingizimu Afrika baningi. Iningi labafundi eNingizimu Afrika ezikhungweni zemfundo yilabo bezilimi zomdabu zase-Afrika. Ngaphezu kwalokho, ziningi kakhulu izizathu ezinqala eziyisidingo sokuthi lezi zilimi zisetshenziswe ezindlini zokufundela njengezilimi zokufunda, ukufundisa nokuhlola. Okokuqala, kumele ukuthi sikwamukele ukubaluleka kwezilimi zomdabu zase-Afrika njengezilimi ezinawo umsebenzi kuzona zonke izinhloko zomphakathi ngendlela elinganayo nezinye izilimi. Ukushaywa indiva kwezilimi zomdabu zase-Afrika kunemiphumela emibi ezimpilweni zabanini bazo lezi zilimi. Lokhu kubi ngoba kubulala ulimi uqobo, kubulale ukuzigqaja, kudicilele phansi amasiko ahambisana nalezi zilimi.

Ukwethembela nokubeka eqhulwini izilimi zabelumbi njengezilimi zokufunda, ukufundisa nokuhlola, kubeka abantu bezilimi zomdabu zase-Afrika esicengeni sokungaphumeleli empilweni. Ukushaywa indiva kwalezi zilimi kunomthelela omubi kwikusasa lazo (Osborn, 2005). Lolu cwaningo luphonse itshe esivivaneni ngokuthi luveze ngokusobala ukuthi othisha kanye nabafundi banengcindezi enkulu yokulandela noma ukufezekisa inqubomgomo yolimi yezikole zabo, yona egqogqezela ukuthi kube isiNgisi sodwa esiwulimi lwasezindlini zokufundela.

Lo mkhuba wokungalandeli inqubomgomo yolimi yezikole kudalwa ukuthi bona othisha uqobo, banenkinga enkulu yokufundisa ngaso lesiNgisi, kanti futhi nabo abafundi siyabahlula isiNgisi ngenxa yokuthi akusilo ulimi lwabo lwebele. Lobu bunzima abugcini kuyinto ewumdlalo nje wasekilasini kepha kuba nomthelela omkhulu phakathi kwezinto ezimbili okungaba ukulekelela noma ukucekela phansi abafundi izilimi zabo kungezomdabu zase-Afrika, ekutheni bafunde ngokunethezeka noma ngengcindezi baphinde bahlomule imiphumela emihle noma emibi. Akwamukelekile ngempela ukushaywa indiva kwezilimi zomdabu zase-Afrika ngoba inqubomgomo yolimi yesiFundazwe sase-*Free State* (2014), yalapho kwenziwe khona lolu cwaningo ithi; izilimi ezisemthethweni isiZulu, isiSuthu, isiBhunu, isiXhosa, isiTswana nesiNgisi (Free State Provincial Government language policy, 2014).

### **1.11 Ubuhle nezingqinamba zalolu cwaningo**

Nakuba ucwaningo lunabo ubuhle olugabisa ngabo, kodwa nezingqinamba zibe khona. Zikhona izinto ezingacwaningwa, imibono yabaphathi (*school management team-SMT*), isigungu sabazali bezikole (*school governing bodies*) kanye nabahloli. Bekungaba kuhle ukuthi lezi zinhloka ezithatha izinqumo ezinkulu ngokumele kwenzeke ezikoleni zimbandakanyeke ocwaningweni. Lokhu bekungasiza ukuthi wonke umuntu othintekayo ekufundeni kwabafundi abe nemibono kanye nezixalulo ngesimo esicwaningwayo. Kodwa ngenxa yesikhathi, izinjongo zocwaningo kanjalo nesimo sokusebenza kwazo lezi zinhloka lokhu akubanga impumelelo.

Umcwaningi ube nezingqinamba ezimbalwa lapho kuthathe isikhathi eside ukuthola imvume yokuqhubeka nokwenza ucwaningo eMnyangweni weMfundo wesiFundazwe sase-*Free State*. Kodwa-ke ngemuva kokukhuluma ngqo nabaphathi bezemfundo kwelomkhulu lesifundazwe, konke kube sekulunga, incwadi yemvume yatholakala. Ngaphandle kwalokho isikhathi besiba yingqinamba, lapho abahlanganyeli bengafiki ngesikhathi ngenxa yokuxakwa umsebenzi wesikole.

### **1.12 Amatemu ayisisekelo socwaningo kanye nezincazelo**

Inqubomgomo yolimi-Lokhu kusho imigomo ephathelene nolimi noma imithetho ethile elawula ukusebenza kolimi. Isinqumo esisemthethweni sesimo solimi esehlukene nesikhulunywayo emiphakathini esithathwa isikhungo esithile noma uHulumeni (inqubomgomo kazwelonke) maqondana nokusetshenziswa kolimi njengokuthi yiluphi ulimi oluzosetshenziswa ukufunda kanye nokufundisa (Ndimande-Hlongwa, 2009:4)

Ukuhlelwa kolimi-bachaza ukuhlelwa kolimi njengengxenye yemicabango, imithetho kanye nemigomo (inqubomgomo yolimi), ukushintshwa kwemithetho, izinkolelo, kanye nokwenza okuhlose ukuzuza ushintsho oluhleliwe (noma ukugwema ukwenzeka koshintsho) ekusetshenzisweni kolimi ngumphakathi owodwa noma ngaphezulu (Kaplan noBaldauf (2003:3)

Ukuhlelwa kokufundwa kolimi-ukufundwa kolimi kungachazwa njengomzamo lapho abantu befunda khona ulimi olusha, lapho bekwazi ukuqonda ulimi kanjalo nokukwazi ukukhanda kanye nokusebenzisa amagama kanye nemisho ukuxhumana. Kungaba sezindaweni zokusebenzela noma emiphakathini abaphila kuyo. Ngakho-ke ukuhlela ukufundwa kolimi

singasho sithi umzamo ohleliwe wokugqugquzela ukufundwa kolimi. Ukuhlelwa kokufundwa kolimi njengemizamo kanye nokugqugquzela ukufundwa kolimi olusha (Cooper, 1989; Deumert 2001:388)

Abahlanganyeli bocwaningo noma abacwaningwayo (*research participants / the researched*): Lokhu kusho labo umcwaningi aqoqe kubo ulwazi oludinga wucwaningo.

Isifundo (*subject / lesson*): Kokubili lokhu kuchazwa yileli gama lesiZulu.

Ucwaningo lobunjalo besimo: Leli gama lisetshenziswe ukuchaza i-*case study*.

Inhlolombuzo (*interviews*) izingxoxo phakathi komcwaningi nababambe iqhaza ocwaningweni.

Izingxoxo zamaqoqo ahlonziwe: ngenye yezindlela zokucwaninga ezingaphansi kwekhwalithethivu, lapho iqoqo labantu bethula imibuzo ngemicabango, imibono, imizwa, izinkolelo kanye nemiqondo yabo ngesihloko esithile.

Ukwethamela: Lapha kusuke kuhlolisiswa bukhoma lokho okusuke kucwaningwa esimweni sakho sokudabuka/sendalo.

### **1.13 Ukuma kwezahluko**

Isahluko sokuqala siyisendlalelo socwaningo. Lapha kuvezwa izizathu eziholele ekwenzeni lolu cwaningo, kuphinde kuvezwe nemibuzongqangi okuyiyona ezophendulwa yilolu cwaningo. Isahluko sesibili sidingida ukubuyekeza kwemibhalo emayelana nenqubomgomo yolimi, nokunye okuhambelana nesihloko. Imibhalo ebukezwayo ihlanganisa eyasekhaya eNingizimu Afrika, eyakwamanye amazwe ase-Afrika, kanye neyaphesheya kwezilwandle. Isahluko sesithathu sidingida umklamo kanye nezindlela zokwenza ucwaningo. Kuyavela ukuthi lolu cwaningo luwucwaningo lobunjalo besimo (*qualitative case study*), ngaphansi kwepharadaymu i-*transformative*, izindlela zokuqoqa ulwazi ezifana nenhlolombuzo, nezingxoxo ezihlonziwe, ukubuka othisha befundisa, ukuhlaziya imibhalo, njalunjalo.

Isahluko sesine sidingida uhlaka lwenjulalwazi kanye nohlaka lwemicabango yocwaningo. Kuzodingidwa ngezinsizakuhlaziya ezisetshenzisiwe kulolu cwaningo. Lolu cwaningo luzosebenzisa izinjulalwazi ezimbili, yileyo egxekayo, eyaziwa phecelezi nge *critical theory*

kanye naleyo ebizwa nge-*Language Management Theory*. Isahluko sesihlanu sethula umbiko ngokushiwo othisha kanye nabafundi mayelana nolimi olusetshenziselwa ukufunda, ukufundisa nokuhlola. Lapha kuzokwethulwa ulwazi oluqoqwe kothisha kanye nabafundi luphinde luhlaziywe. Kuzovezwa izindlela abazisebenzisayo ukubhekana nezingqinamba zolimi ezindlini zokufundela kanjalo nemizwa yabo ngenqubomgomo yezikole zabo. Isahluko sesithupha yisahluko sokusonga ngombiko owethulwa yilolu cwaningo. Lapha kuphawulwa ngendlela efingqiwe ngocwaningo, kuvele ubumqoka nomnikelo owenziwe yilolu cwaningo, izingqinamba zocwaningo, kanye neziphakamiso nezincomo.

#### **1.14 Isiphetho sesahluko sokuqala**

Kulesi sahluko ngiveze ngokwanele okususe ugqozi lokwenza lolu cwaningo. Lokhu kuhlenganisa ucwaningo oselwenziwe ngezihlokwana ezahlukenene, imibiko eveza isimo sezilimi zomdabu zase-Afrika eNingizimu Afrika, kanye nokuphathelene nosomqulu abagqugquzela ukusetshenziswa kwazo zonke izilimi ezisemthethweni ngokulingana. Ngivezile okuyiyona nhloso yocwaningo kanye nalapho luxile khona. Ngixoxile nangemibuzongqangi yalolu cwaningo. Ngibe sengikhombisa futhi ukuthi lo mbiko wocwaningo uhlelwe kanjani ngokwezahluko. Esahlukweni esilandelayo ngizobuyekeza imibhalo.

## ISAHLUKO 2

### UKUBUYEKEZA UCWANINGO OSELWENZIWE NGAPHAMBILINI

#### 2.1. Isingeniso

Lesi sahluko sizobuyekeza imibhalo emayelana nocwaningo oselwenziwe ngaphambilini oluhlobene nesihloko salolu cwaningo. Lapha kulesi sahluko kuzobuyezwa imibhalo nosomqulu abagqogqezela ukusetshenziswa nokuthuthukiswa kwezilimi zomdabu zase-Afrika. Lokhu sikubuka ngeso elisezingeni lomhlaba jikelele kanye nangeso lwezwekazi lase-Afrika. Lesi-ke yisona sisekelo esizoba yinsika yalolu cwaningo. Lesi sibuyekazo sizokwethulwa ngokwalezi zihlokwana ezilandelayo.

#### 2.2. Ukugqogqezelwa kokusetshenziswa kwezilimi zomdabu

##### 2.2.1. Izinhlaka ezigqogqezela amalungelo olimi

Kuningi osekwenziwe okuyimizamo yokuvikelwa kanye nokuthuthukiswa kwezilimi zomdabu e-Afrika naseNingizimu Afrika. Kuyo le mizamo singabala izinhlangano ezifana nenhlangano yamazwe omhlaba i-UNESCO, inhlangano yobumbano yezwekazi i-Afrika (AU), Lezi zinhlangano zibe nemizamo ebizwa ngohlaka lwezilimi zase-Afrika ngeminyaka ye-1986 (*Language Plan of Africa*, 1986). Singaphinde sibale imizamo eyabizwa ngokuthi isibophezelo saseHarare ngonyaka we-1997 phecelezi i-*The Harare Declaration*, 1997 (<http://www.osisa.org>).

Akugcinanga lapho, izinhlangano zokuthuthukiswa kwemfundo e-Afrika (*Association for the development of Education in Africa-ADEA*) kanye naleyo eyaziwa nge-*Institute for Lifelong Learning-UIL*, ewuphiko olungaphansi kwe-UNESCO, eziholwa yi-UNESCO zisanda kukhiqiza umqulu obizwa nge-*Evidence-and practice-based Policy advocacy* osihloko sawo sithi 'Kungani futhi kungenzeka kanjani ukuthi kutshalwe ezilimini zase-Afrika kanye nasemfundweni yobuliminingi' (*Why and How Africa should invest in African Languages and Multilingual Education*, 2010). Sibala izinhlangano ezifana ne PRAESA, ACALAN kanye nezinye. Sizobe sesibuka inhlangano ngayinye emizamweni yayo ekuvikeleni nasekuthuthukiseni izilimi zomdabu zase-Afrika.

Umhlangano owawubanjwe yi-UNESCO ngonyaka we-1958 wathatha isinqumo esithi wonke umfundi kumele afunde ngolimi lwakhe lwebele ngoba ulimi lwebele lwenza umfundi afunde kalula futhi kangcono:

*We take it as axiomatic that every child should attend school, that the best medium of teaching is the mother tongue of the pupil....yet all language even the so-called primitive ones are capable of becoming medium of school teaching....maybe used at all levels of education (UNESCO, 1958).*

Enye yezingqungquthela ze-UNESCO yangonyaka we-2006 yaphinde yazibophezela ekuthatheni izinyathelo ezihleliwe ukufezekisa izinqumo ezithathiwe (*Plan of Action*). Phakathi kwezinye zezinto ezibalulekile ngalo mhlango ukuthi izizwe zonke ezabe zithamele lo mhlango zavumelana ngo elethu esibophezelweni sokuthi unyaka we-1997 kwabe kuwunyaka wezilimi zomdabu zase-Afrika:

*...The January 2006 Assembly of Heads of State of the AU in Khartoum proclaimed 2006 the “Year of African Languages” and recognized the African Academy of Languages (ACALAN), as a specialized office of the AU charged with coordinating language policy and planning on the continent and advising member states in this domain (UNESCO, 2006).*

Kanti eminye yemihlangano eyalandela, kwaba yileyo eyabanjelwa eZimbabwe, eHarare (UNESCO, 1997) ngenhloso yokuthatha izinqumo ngenqubomgomo yezilimi zase-Afrika. Le mbumba phakathi kwe-UNESCO ne-OAU, yathatha isinqumo sokuthi akube khona amaqhinga azohlenganiswa ngenhloso yokugqungquzela ubuliminingi kanye nokuthuthukiswa kwezilimi zomdabu zase-Afrika. Phakathi kwezinye zezinto ezadingidwa ukuthi lezi zilimi zinayiphi indima eziyidlalayo noma ezingayidlala emkhakheni wezomthetho, kwezemfundo, kwezomnotho nakwezinye izikhungo (UNESCO, 1997).

Incazelo yegama, ulimi lwebele (UNESCO, 2011) e-Afrika, lichazwa ngendlela endlalekile. Lichazwa ngokwezimo zase-Afrika. Wulimi noma izilimi ezisetshenziswa ezimweni zansuku zonke ngenhloso yokondla umqondo womntwana ukuze ukhule, ikakhulukazi eminyakeni emine yokuqala yokukhula komntwana. Ngaleyo ndlela-ke ulimi lwebele ulimi noma izilimi ezikhulisa umntwana, futhi ezenza umntwana azi izinhloko zempilo, zomphakathi, zobuntu, zomhlaba kanye nalezo zokuxhumana, ngaphambi kokuba aye esikoleni (UNESCO, 2011).



I-UNESCO (2011) iyakufakazela lokhu kusomqulu wayo osihloko sithi Kungani Kanti Kungenzeka Kanjani Ukuthi Izwekazi Lase-Afrika Litshale Ukuze Lizuze Ezilimini Zase-Afrika Kanjalo Nakwimfundo-Inqubomgomo Enobufakazi Bokwenza:

*The theme of language in education has been a contentious issue ever since former colonies in Africa, Asia and South America gained their political independence. In a 1953 landmark publication, UNESCO underscored the importance of educating children in their mother-tongue (UNESCO, 1953). Language and communication are without doubt two of the most important factors in the learning process. The Global Monitoring Report on Education for All in 2005 (UNESCO, 2004) underlined the fact that worldwide the choice of the language of instruction and language policy in schools is critical for effective learning. In a landmark study on quality of education in Africa, carried out by the Association for the Development of Education in Africa (ADEA, 2004), the language factor emerged strongly as one of the most important determinants of quality (UNESCO, 2011).*

Lo somqulu (UNESCO, 2011) uveza ukuthi izwekazi lase-Afrika yilona zwekazi emhlabeni lapho uthola khona abafundi beqala isikole befunda ngolimi lokufika, ulimi okungesilo ulimi lwabo lwebele. Kuleli zwekazi kusalokhu kuqhubeka njalo ukusetshenziswa kwezilimi zalabo ababeqhoqhobe izintambo zombuso wase-Afrika esingabala kuzo lezi zilimi ezilandelayo i-Arabic, English, French, Portuguese kanye neSpanish njengezilimi zokufunda nokufundisa ngenxa yenkolelo yokuthi lezi zilimi yizona kuphela izilimi ezenza umuntu athuthuke empilweni nakwezomnotho.

*New research findings are increasingly pointing to the negative consequences of these policies: low-quality education and the marginalisation of the continent, resulting in the creeping amnesia of collective memory (Prah, 2005).*

Impumelelo kanye nezifundo ezitholakale ocwaningweni olwenziwe ezwenikazi lase-Afrika nakwezinye izindawo, zizale ubufakazi obanele obenza kube nemibuzo ngesimo samanje kwezemfundo. Lobu bufakazi bushiya imibuzo edinga ukuphendulwa ngoba indlela izilimi zomdabu ezisetshenziswa ngayo kwezemfundo ayigculisi neze. Yingakho kumele kuliwe namasu kanye nezindlela ezintsha ezizolekelela ukuthuthukisa ezemfundo. Ukushaywa indiva kwezilimi zomdabu zase-Afrika kufakazelwa ukungabi khona kwazo ekwakheni, ekubumbeni kanye nasekhiqizeni ulwazi emhlabeni jikelele. Izwekazi lase-Afrika lisebenzisa kakhulu ulwazi olukhiqizwe kwamanye amazwekazi, ngezinye izilimi okungezizo ezase-Afrika, okwenza iningi labantu base-Afrika babe nengcindezi yokungaqondi nokudideka. Lokhu kufakazelwa nayinani eliphansi kakhulu labakhiqizi bemibhalo kanye nezincwadi ezibhalwe ngezilimi zase-Afrika. Lezi ngezinye zezizathu ezisekela umbono wokuthi kumele

kugqugquzelwe ukuthi izinqubomgomo mazilandele ubuliminingi kuleli lizwekazi, ubuliminingi obuncike ezilimini zebele. Sekuvele ezikhathini eziningi ukuthi ikhona inkinga yokushaywa indiva kwezilimi zomdabu zase-Afrika. Abantu abathinteka kakhulu kulesi sikhava ngothisha kanye nabazali, ekubeni bebe benolwazi olugwegwile. Lokhu kubanqanda amandla okuqondisisa okumele kwenziwe ngempela ngezilimi kanye nokusebenza kwazo. Inqubomgomo yolimi, iyisinqumo sezombusazwe. Izinqumo zombusazwe kumele zibeke phambili izidingo zomphakathi noma zesizwe (UNESCO, 2011).

Okumele kuqashelwe ukuthi isinqumo sokusetshenziswa kolimi nokuthi lusetshenziswa kanjani ezindlini zokufundela, kungaba ingqinamba kuphinde futhi kulekelele ukufunda kanye nokuxhumana. Kungapha abantu amandla okuxhumana kuphinde kube namandla okubulala ukuxhumana. Ukuxhumana yikho okuwukhiye wokufunda nokufundisa okuyimpumelelo. Ukuxhumana kuyisisekelo sokuthola kanye nokukhiqiza ulwazi. Ngaphezu kwalokhu kunobuhlobo phakathi kolimi lwasezindlini zokufundela kanye nezimpilo zabafundi, ngaphandle kwezindlu zokufundela, ngoba ukuze umfundi aqonde akufundayo ekilasini, kumele akwazi ukukwenza ngaphandle kwasekilasini. Uma kungenjalo, okungenani imfundo ayibe negalelo ukukhulisa umfundi kanye nentuthuko emphakathini (UNESCO, 2011).

Khona manjalo i-AU yabe isiyenza ucwaningo olufuze lolu ngemuva komhlangano owawubanjelwe, e-Accra ezweni laseGhana ngonyaka we-1996. Lo mhlango wanjalo ukuthi kwenziwe ucwaningo emazweni ayisithupha ase-Afrika. Inhlosongqangi yocwaningo kwabe kuwukubheka luphinde luqhathanise indlela izilimi zomdabu zase-Afrika ezisebenza ngayo ekufundeni nasekufundiseni. Ucwaningo lwaluzophinde lubheke nezinsalelo eziba khona kula mazwe alandelayo, iBotswana, iKenya, iMali, i-Nigeria, iNingizimu Afrika, i-Tanzania kanye namanye amazwe omhlaba. Lo msebenzi wathunyelwa ukuba wenzeke, ngenxa yomyalelo owaphuma kwi-Association for the Development of Education in Africa (ADEA). Imiphumela yalolu cwaningo, yabe isisho lokhu okulandelayo:

*...Linguists and educational psychologists agree that the use of the mother tongue as the language of instruction in the early years of education has proven advantages, especially where the development of cognitive faculties is concerned. Conversely, it has been demonstrated that classroom use of a language which is not the language already spoken by the child, results in cognitive and pedagogical difficulties (ADEA, 1996).*

Iyini yona le-ADEA? Yasungulwa ngonyaka wezi-1988 (UNESCO, 2006) ngomyalelo owawuphuma eBhange lomhlaba. Iyisigungu esakhiwe ngenhloso yokudingida inqubomgomo

yemfundo kanye nokubambisana eminyangweni yezemfundo ezwenikazi lase-Afrika. Lokhu bakwenza ngokubambisana ezimalini kanye nakwezobuchwepheshe. Iphinde ibe isikhungo sokuxhumana phakathi kwabantu base-Afrika abasebenza ngenqubomgomo, ezemfundo kanye nabangabacwaningi. Isizathu sokusebenzisana ukwabelana ngolwazi, imibono kanye nesipiliyoni ukuze kuthuthukiswe ezemfundo. I-ADEA, ithathwa njengesikhondlakhondla ekulweleni ushintsho kwezemfundo kanye nasekugqugquzeleni intuthuko ezwenikazi lase-Afrika. Izimiso ze-ADEA zifundeka kanje:

*...the responsibility for education rests with the governments of Africa. It is concerned with fostering a process that empowers African ministries of education and makes development agencies more responsive to the concept of national ownership. ADEA's activities help strengthen policy dialogue between governments and agencies, between governments, and between development agencies. Within this context, ADEA fosters regional, sub-regional and cross-country exchanges as well as partnerships with civil society institutions (UNESCO, 2006).*

Enye yezingqungquthela ze-ADEA (2004), eyayibanjwe ngonyaka wezi-2003, ukuthuthukiswa kwemfundo esifundeni i-Sub-Saharan Afrika kwaba enye yezinto ezaba wumongo walo mhlango. Udaba lokusetshenziswa kwezilimi zomdabu zase-Afrika kwaba seqhulwini. Lokhu kwaphinde kwaqubuka futhi emhlanganweni owabanjwa ngonyaka wezi-2006, owaziwa nge-*Education for All Global Monitoring Report* entitled-*The Quality Imperative*. Ukuthuthukisa imfundo umgomo wesithupha womhlangano we-2006, i-*Education for All Global*. Imiphumela yocwaningo eyathulwa ngenhloso yokugqugquzela imfundo ebulimimbili bezilimi zomdabu, isibeke lolu daba eqhulwini. Sekuvuke izingxoxo ezishisa ibunzi malungana nodaba lokusetshenziswa kwezilimi zomdabu zase-Afrika, kwaphinda kwavuselela ukubaluleka kocwaningo oluqhubekayo. Isiqubulo sale ngqungquthela kwaba ukuthi azibuye emasisweni, kusetshenziswe izilimi zomdabu, ngoba lena iyona ndlela kuphela yokuphuma ebugqileni bobuKoloni. Lokhu kwenzeka yize noma kwakunalabo ababengakwamukeli ngokuphelele ukusetshenziswa kwezilimi zomdabu ngezandla ezifudumele (ADEA, 2004:38).

Ingqungquthela eyayibanjelwe eZimbabwe eyaziwa nge-*The Harare Declaration*, 1997, yabe ibaluleke kakhulu ekuletheni ushintsho olubonakalayo ezinkingeni ezikhungethe izilimi zomdabu zase-Afrika, njengoba le mizamo yaziwa ngokuthi iyisibophezelo saseHarare ngonyaka we-1997. Okuphinde kwenze le ngqungquthela ibaluleke yingoba yaba yisibophezelo esinqala sokuthuthukiswa kwezilimi zomdabu. Lokhu sikubona ngenxa

yokubaluleka kwamalunga ayethamele lo mhlango. Yaba ingqungquthela yokuqala ukuthi yethanyelwe iyona yonke inhlobo yochwepheshe bolimi, bethunyelwe ngohulumeni bamazwe omhlaba. Onke amalunga e-UNESCO asezwениkazi lase-Afrika ayekhona : i-Algeria, i-Angola, i-Benin, iBotswana, i-Burkina Faso, iBurundi, i-Cameroon, i-Cape Verde, i-Central African Republic, i-Chad, i-Comoros, i-Congo, i-Côte d'Ivoire, i-Djibouti, i-Egypt, i-Equatorial Guinea, Eritrea, i-Ethiopia, i-Gabon, i-Gambia, i-Ghana, i-Guinea, i-Guinea Bissau, iKenya, iLesotho, i-Liberia, i-Madagascar, iMalawi, iMali, i-Mauritius, i-Mauritania, i-Morocco, i-Mozambique, i-Namibia, i-Niger, i-Nigeria, i-Ruanda, i-Saõ Tomé & Príncipe, i-Senegal, i-Seychelles, i-Sierra Leone, i-South Africa, i-Sudan, i-Swaziland, i-Tanzania, i-Togo, i-Tunisia, i-Uganda, i-Zaire, i-Zambia kanye neZimbabwe.

Ezinye zezicukuthwane ezazizimazise le ngqungquthela zazivela emazweni angaphandle kwezwekazi lase-Afrika, singabala i-India, i-Switzerland, i-France, i-Germany kanye ne-England. Kwase-ke kuba osondonzima i-OAU (esayaba i-AU), i-ACCT, i-AVA, i-British Council kanye nayo i-UNESCO uqobo. Ubukhona kwawo wonke lawa mazwe (UNESCO, 2006) kube izinkomba zokubaluleka kodaba kanye nezinqumo zalo mhlango. Inkinga yolimi kanye nokushaywa indiva kwezilimi zomdabu zase-Afrika inkinga ekhathaza umhlaba wonke jikelele, akusiyo inkinga encane neze.

*..This conference has had far greater impact than any of the previous ones on language issues in Africa, partly because of this combination within official delegations at such a high level of representation from almost all the countries on the continent (UNESCO, 2006).*

Singaphinde sithole uchungechunge lwezinqungquthela ezalandela zibanjwa izinhlangano ezifana ne-Association of Development of African Languages in Education, Science & Technology (Owini, 2004); nazo ezinezinhloso zokugqungquzela ukusetsheziswa kwezilimi zomdabu zase-Afrika kuwona wonke amazanga emfundo ezwenikazi lase-Afrika. Uma sicaphuna amazwi kasihlalo wale nhlangano, afundeka kanje:

*... unless African languages are empowered and taken as tools of socio-economic and educational activities, real development will be a mere dream since the majority of people on the continent are illiterate and therefore depend largely on local languages for their contribution to the development programs of their countries. It is in this regard then that ADALEST is fully committed to the promotion and development of these languages so that they too can function as languages of modernity alongside the more powerful foreign languages ....(Owini, 2004).*

Imizamo ye-ADALEST iqale ngonyaka we-2000, eKisumu, ezweni laseKenya, yaqhubeka njalo yaya ePitoli, eNingizimu Afrika ngonyaka wezi-2002. Kuthe ngonyaka wezi-2004 yaba seMangoch, ezweni laseKenya. Le mizamo yonke ihlose ukuthi izilimi zomdabu zase-Afrika zithuthukiswe zibe sezingeni lamaKoloniya. Singaphinde sibale izinhlangano ezilwela izinhloso ezifuze lezi zilimi zamaKoloniya, izinhlangano ezinjenge-*Association of African Universities* (AAU) kanye ne-*World Congress on African Linguistics* (WOCAL). Zonke lezi zinhlangano zingakwazi ukuthi zibe yimpumelelo ukufeza izinhlelo kanye nezinhloso zokufukula izilimi zomdabu zase-Afrika. Lokhu kudinga ukuthi lezi zinhlangano zihlezi zinegalelo ekubunjweni nasekuhlolweni kwezinqubomgomo zolimi, ezenganyelwe yi-ACALAN (UNESCO, 2006).

I-ACALAN (*The African Academy of Languages*) yasekwa ngonyaka wezi-2006, yesekwa kwiSamithi eyayise-Khartoum. Lapha kwakuhlangene izithunywa zoHulumeni kanye nabaholi bamazwe ase-Afrika. Iyingxenywe ye- *Department for Social Affairs of the African Union Commission*. UMongameli waseMali u-Konare wabe esesungula isisekelo se-ACALAN ngaphansi komnyango wezemfundo oyisisekelo. Lokhu ukwenze ngemuva kokubonisana kanzulu nakabanzi nezinhloko ezahlukeneyo kwezombusazwe, kwezolimi kanye nezinye izinhloko ezibalulekile. Izinhloko zoHulumeni benhlangano yobumbano lwamazwe ase-Afrika zabe sezivumelana ngazwi linye, lokwamukela i-ACALAN njengesigungu esizomela ukuthuthukiswa kwezilimi zomdabu zase-Afrika, ngaphansi kwenhlangano yamazwe ase-Afrika (AU), ngonyaka we-2002. Kuthathe iminyakana ngaphambi kokuba i-ACALAN isebenze ngokugcwele, kungakho izimpawu zokusebenza kwayo ziqale ukubonakala kahle ngonyaka wezi-2006. I-ACALAN yayikade iqale iyi-MACALAN (*The Mali African Academy of Languages*) iyimicabango nezifiso zikaMongameli waseMali, u-Alpha Oumar Konare, yabe isithola ukwesekwa yinhlangano yobumbano yase-Afrika (Alexander, 2008).

Ingabe i-ACALAN iyisikhuthazinguquko na? Kungenzeka ngoba imizamo eminingi emazingeni oHulumeni, ezifundeni kanye nasezwenikazi iye yashabalala. Lokhu bekubangelwa ukungabibikho kwenhlangano ekhuthaza ukulandelwa kwenqubomgomo okusuke kuvunyelenwe ngayo. Izinqumo ngokusetshenziswa kwezilimi zomdabu zase-Afrika ziyathathwa ezingqungqutheleni, kepha lokhu akwanele. Yikho-ke kunesidingo senhlangano enjenge-ACALAN ukuze ikhuthaze ukufakwa kwezinqumo ezithathwe ezingqungquthela kwizinqubomgomo zolimi zamazwe (Alexander, 2008).

Impokophelo ye-ACALAN yokuqala, phakathi kwezinye, ukuvula amathuba okusetshenziswa kwezilimi zomdabu zase-Afrika kuwona wonke amazanga empilo. Lokhu kuhlose ukunika lezi zilimi amandla kanye nokubaluleka kwazo okusha (*Revalorisation*). Kuzophinde kuncishiswe ukudlondlobala kwezilimi zamaKoloniya. Izilimi zomdabu zase-Afrika zizokwenza ama-Afrika azigqaje ngezilimi zawo, kuzobe sekudala ukuthi nezinye izizwe zibe nenhlonipho yezilimi zomdabu. Impokophelo yesibili ukuthi ukusetshenziswa kwezilimi zomdabu zase-Afrika njengezilimi zokufunda, ukufundisa nokuhlola kuzobe sekuba umkhuba owamukelekile nojwayelekile. I-Afrika ayisoze yaphunyuka kunoxhaka wobuqaba uma izilimi zayo zomdabu, ezikhulunywa yiningi emazingeni aphansi zingasetshenziswa emfundweni. Iphupho i-*Education for All* liyohlala liyize leze uma ngabe ukufunda kusazolokhu kuncike ezilimini zokufika, ezikhulunywa iqegebana (Alexander, 2008).

Ukuthuthuka kwezilimi zomdabu zase-Afrika njengezilimi zemfundo kulele ekutheni zisebenze kwezokuxhumana nasemfundweni. Impokophelo yesithathu ukuthi izilimi zomdabu zase-Afrika zisetshenziswe ekuhambiseni ulwazi kanjalo nasekubambeni iqhaza kwezombusazwe, ukuze kuqinisekise ukuthi abantu abasemazingeni aphansi babamba iqhaza ngokugcwele kwezombusazwe. Ukusebenza kwezilimi zamaKoloniya kwezomnotho nakwezombusazwe kukhipha inyumbazene uquqaba. Emazweni afana neTanzania kanye neKenya uquqaba lunethuba lokusebenzisa izilimi zomdabu, isiSwahili sibamba iqhaza kwezombusazwe. Lokhu kuyisibonelo esihle ngoba sekuvulele iningi labantu amathuba ukuba bakwazi ukubamba iqhaza ezinqumweni ezithathwayo zezombusazwe kanye nezibalulekile ezimpilweni zabo (Bamgbose, 2000:11).

Kuzokhumbuleka ukuthi inhlangano yobumbano yase-Afrika (OAU, 1963) yazibophezela ukuthi izilimi zokusebenza kule nhlangano kuyoba izilimi zomdabu zase-Afrika. Ukuzama ukufezekisa lesi sibophezelo i-*Language Plan for Action* (1986), yabe isinquma ukuthi ulimi isi-Arabic, isiSwahili, kanye nolimi olulodwa lwesiNguni lwaseNingizimu ne-Afrika, zisebenze njengezilimi zenhlangano yobumbano yase-Afrika. Yize-ke lokhu kungakenzeki, kodwa lokhu kungezinye zezinkomba zokungaphumeleli kweminye yemigomo yenqubomgomo yale nhlangano (Alexander, 2008).

I-Africa (Bamgbose, 2005) isiyenze imizamo eminingi ukuze izinga lokusebenza kwezilimi zomdabu zase-Afrika linyuke, likhule ukuze kuvaleke igebe elikhona phakathi kwazo kanye nezamaKoloniya. Inkinga kodwa ekhona ngale mizamo ukuthi ayikho into eyisibophezelo ezinqumweni ezithathiwe. Lapha singabala i-*Language Plan of Africa* yonyaka we-1986, yi-

*Harare Declaration 1997* kanye nezinhlangano ezazizokweseka lezi zinhlangano. Ngenxa yokungabi bikho kwezibophezelo, lezi zinhlangano zigcine sezingasasebenzi. Isibonelo salezi zinhlangano phakathi kwezinye i-OAU *Bureau of Languages* eKampala, ezweni laseYuganda, i-Centre of Linguistic and Historical Studies through Oral Tradition (CELHTO) e-Niamey, e-Niger, kanye ne-Regional Centre of Documentation on Oral Traditions and African Languages (CERDOTOLA) e-Yaoundé, ezweni laseKhameruni. Lokhu kuhlobene nenkulumo ka-Alexander (2008: 3) ethi:

*...The OAU manifesto on the language question adopted in June 1986 is no longer tenable.... According to that document, one of the objectives of the OAU was .... .....to release the African populations from their excessive dependence on foreign languages considered as official languages in their countries by progressively replacing these languages with carefully selected local African languages” (Emphasis added). This objective was to be realised “as soon as possible”. A decisive shift occurred in 1997 at the Inter-governmental Conference on Language Policies in Africa, which was held in Harare, Zimbabwe. The language specialists gathered at that conference recommended to the Ministers of Culture and Education that imported languages, particularly those that were imposed during the colonial era, have become an accepted part of the language situation in Africa. Managing this situation judiciously means that conflicting situations between indigenous national languages and the imported languages can be avoided (UNESCO 2006:28). Given the developments which have tended to make of English “the language of globalisation”, ACALAN adopted this position in 2004 and recommended to the African Union, the successor regional body to the OAU, that the original Language Plan of Action for Africa be amended in order to reflect this new reality.*

Yingakho nje uDjite’ (2008:151) ebona kubalulekile ukuthi i-Afrika iqinise zonke izinhlangano ezikhona ngenhloso yokugqugquzela ubuliminingi obuncike ezilimini zomdabu, uma ngabe lamazwe efuna ukubona impumelelo ezinhlelweni zokuthuthuka kolimi. Kungenzeka ukuthi izwe laseMali kuphela elabona isidingo sokuvikela liphinde lithuthukise izilimi zase-Afrika na? Ikhona imizamo kwamanye amazwe obekungesiyo eyoHulumeni. Le mizamo ibihlose ukufukula izilimi zomdabu ukuze zisebenze kwezemfundo kanye nangenhloso yokukhuphula izingabunjalo lemfundo. Yonke le mizamo ibiyenzeka emazingeni ezifunda kanye nasemazingeni amazwe kuphela. Singabala i-*Project for the Study of Alternative Education in South Africa* (PRAESA) eNyuvesi yaseKapa eyasungula isu elabizwa nge-*The Intellectualisation of African Languages* ngonyaka we-2003. Lo msebenzi waqhubeka waze wakha ukuxhumana ne-ACALAN, e-Cameroon, ngonyaka we-2004. Akuphelelanga lapho, siphinde sabona imizamo ebalulekile lapho kuvela i-*National Association of Cameroonians*

*Language Committees* (NACALCO) kanye ne-*Institute for Kiswahili Research* (IKR) e-Dar es Salaam (Alexander-2008).

Ngonyaka we-2003 kubanjwe umhlangano, e-*Breakwater Lodge* eKapa. Ababambiqhaza beza neziphakamiso ezibalulekile. Ukukhulisa ubudlelwano nokuxhumana phakathi kwezingcweti zolimi kanye nezikhungo zemfundo ephakeme. Kwavunyelwana ngokuthi kuzobanjwa imihlangano ezodingida, phakathi kwezinye izinto, izindlela inqubomgomo yolimi ezosebenza ngayo, izinhlelo zokwesekana, izindlela ezintsha zokuhumusha, ukutolika, kanye nezinhlelo zokulwela ukusetshenziswa kwezilimi zomdabu zase-Afrika emazingeni wonke emfundo. Uma uqaphela, kuyavela ukuthi le mizamo yakhelwe phezu kwezinhlosongqangi ze-ACALAN, ngenhloso yokuqinisa izinhlelo zayo ezwenikazi lase-Afrika (Alexander, 2008)

Ukugcwaliswa nokulandelwa kwe-*The Language Plan of Action for Africa*, kwabanjwa umhlangano owawuseYaoundé ngonyaka wezi-2004, owabe usuzibophezela kwi-*Implementation of The Language Plan of Action for Afrika* (ILPAA). Lesi sinyathelo sasibaluleke kakhulu ngoba umphumela waso kwabe kuwukwakhiwa kwesu leminyaka eyisihlanu ukuya kweyishumi lezwekazi lase-Afrika. Leli su lalizoseka izihlosongqangi ze-ACALAN. Igama elithi-*Implementing The Language Plan of Action for Africa* (ILPAA), lethiwa leli cebo ngoba lokhu kuyizinkomba zokuthi leli su lihlose kube sobala ukuthi izinhlelo zokufukula izilimi zomdabu, zisuka emazingeni aphansi kanti zigcwele ukwenza. Lokhu kwakubalulekile futhi ngoba yiwo lo mhlangotho owathatha isinqumo sokuvuselela izibophezelo ezazenziwe ngonyaka wezi-1986 (*The Language Plan of Action for Afrika*). Lena kwakungenye yezindlela yokukhumbula iminyaka engamashumi amabili lapho kwakuthathwe khona isinqumo sokuqala ngamazwe ase-Afrika sokufukula izilimi zawo zomdabu (Alexander, 2008)

Nanka amasu i-ACALAN ezimbandakanye nawo i-*The Joint Masters' and Doctoral Programme*, eyaziwa ngePanmapal, inhloso yayo ukuthi yeseke abafundi ngokwezimali kanye nangolwazi. Lolu hlelo lulawulwa eNyuvesi yaseYaounde eKhameruni. Ngonyaka we-2008 kube sekuba nesivivinyo-cebo (*Pilot Project*) seminyaka emibili. Icebo elifanayo labe selihlelwa ukuba liyoqhubeka eNingizimu Afrika, eNyuvesi yaseKapa ngonyaka we-2009.

Uhlelo lokwakhiwa kwamatemu lwabe selunikwa i- *Institute of Kiswahili Research*, e-Dar es Salaam. Imihlangano emibili eyayibanjelwe e-Dar-es-Salaam kanye naseNingizimu Afrika yaphumelela ukwakha isisekelo se-*databases* kanye nebhangeni lamatemu. (Alexander, 2008).



Uhlelo lokutolika olulawulwa yi-ACALAN, lwasungulwa e-Bamako. Yize noma imisebenzi eyisendlalelo yocwaningo seyiqaliwe, zisekhona izinkinga ezibikwayo. Ngalezo zizathu lolu hlelo kusamele ukuthi lwethulwe ngokusemthethweni. Lolu hlelo luhlose ukuthi imibhalo kanye nezincwadi ezizoqoshwa ngezilimi zomdabu zase-Afrika kumele zibe khona, zifinyelele kuwona wonke umuntu. Lokhu kuyosiza ukuthi yonke imibhalo yezombusazwe ebalulekile kanye neminye yakhelwe umtapowolwazi, kuphinde kuqeqeshwe otolika kanye nabahumushi. Kube yi-*The Stories Across Africa Programme* (StAAf), yona-ke elawulwa yi-PRAESA, eKapa, eNingizimu Afrika. Ihlose ukwakha imibhalo yobuciko yabantwana abancane base-Afrika. Lokhu kuhlose ukwandisa inani lemibhalo yobuciko ebhalwe ngezilimi zomdabu zase-Afrika (Alexander, 2008)

Ngokubambisana nezinye izinhlangano ezinezinhloso-ngqangi ezifanayo, sekukhiqizwe izincwadi ezithile ngezilimi zomdabu ezahlukahlukeni zase-Afrika. Kunochungechunge olubizwa nge-*Little Books for Little Hands* ekhiqizwe ngezilimi ezinhlanu ezisemthethweni kwi-AU kanye nangezinye ezingamashumi amabili zase-Afrika. U-Alexander (2008) unombono onika ithemba ngezinhlelo kanye nemizamo eseyenziwe kuze kube namuhla e-Afrika, simcaphuna lapho ethi:

*...There is, today, a programme of action and a very clear set of time frames the overall effect of which is to create a frame of reference from which all language-related activities on the continent can get perspective ....in South Africa in particular we are faced with falling enrolments in departments of African languages and ever fewer candidates for teacher training that involves African languages as majors. This is a situation that will change rapidly as more and more African governments take the decision to go back to basics in respect of language policy in education, especially as regards languages of teaching and learning. Indeed, the South African government has already begun offering attractive bursaries to students who intend teaching African languages or in these languages (Alexander, 2008:58)*

Uma ephetha u-Alexander (2008) uthi bonke labo abazimbandakanya nemizamo yokulwa nokuthuthukiswa kwezilimi zomdabu zase-Afrika, abahlalele ethembeni lokuthi imigodi kanye negebe elisekhona ekusetshenzisweni kwezilimi zomdabu, izovaleka inqobo nje uma kuzolokhu kuba khona imizamo ezimele kanye nemisha.

Iningi labantu (Save the Children, 2009) liyabazi ubuhlungu bokushiya isikole phakathi kanye nokuthwala kanzima ezifundweni. Izingane eziningi zibhekene nenkinga efanayo, ubunzima nokuphoxeka okungeve ngoba kudalwa izinkinga zemali kodwa kube kudalwa izinkinga

zolimi, ulimi lokufunda nokufundisa olusetshenziswa ezindlini zokufundela. Iningi lamazwe omhlaba livamise ukuba nezinhlanga ezinamasiko axubile kanye nezilimi ezahlukene. Ngeshwa, inkeshwana yezinhlelo zezemfundo eyaye yenze imizamo yokwamukela zonke izilimi kanye namasiko axubile. Kunalokho imizamo ebakhona kuba yileyo egqugquzela ubulimbunye noma ubulimimbili ngemizamo yokuhakambisa ubumbano kanye nomnotho othuthukile. Lokhu-ke kube sekufaka ingcindezi embi kwabanye babafundi ngoba ababe besakwazi ukubamba iqhaza emfundweni. Ukungabambi kwabo iqhaza kudala ukuthi babhekane nenkinga yokungezwa lokho okusuke kufundiswa, bese bangabe besakwazi ukwakha ulwazi olusha. Iningi labo alibe lisakwazi ukufunda ulimi olusha kanjalo nokuthuthisa ulwazi lolimi lwabo lwebele. Ngenxa yalokhu iningi labo ligcina seliphose ithawula emfundweni, lishiye phansi. Umbiko we- *Save the Children and Center for British Teachers Education Trust (CfBT)* uveza ngokusobala umonakalo odalwa ukunganikwa kwalaba bafundi ithuba lokufunda ngezilimi zabo zebele. Amazwe antulayo kanjalo nalawo asathuthuka anezilimi ezixubile yiwo asengcupheni enkulu ngoba kulula ukuthi ububha, izinxushunxushu kanye nokulwa kube yikho okudlangayo. Abantu bezilimi zomdabu nabo bonke abanye abanganikwa ilungelo lokufunda ngenxa yolimi, kudingeka kwenziwe icebo ngabo ukuze kushintshe izimpilo zabo (Save the Children, 2009:6).

Ingqungquthela yeshumi yomhlaba yabanjelwa eKapa, eNingizimu Afrika, ngonyaka wezi-2013, eyaziwa nge-*The Cape Town Language and Development Conference: Looking beyond 2015*. Izinghloso kwabe kungukuhlola izinhlosongqangi zenhlangotho yezizwe, ezaziwa phecelezi nge- *United Nations Millennium Development Goals (MDGs)*. Lokhu kube ngenxa yokuthi unyaka wezi-2015 wabe ungunyaka wokusonga izinhloso-ngqangi zenhlangotho yezizwe (MDGs). Lezi zinhlelo zazibekelwe ukuthi zisongwe ngonyaka wezi-2015. Leli-ke kube yithuba lokuba kuhlolwe igalelo izilimi ezibe nalo ekufezekisweni kwezinhlosongqangi ze-MDGs (Save the Children, 2011). Lena imizamo yakamuva yokufukula izilimi zomdabu zase-Afrika. Lokhu kukhomba khona ukuthi kusekuningi okumele kwenziwe ukuphosa esivivaneni. Kusenegebe okumele livalwe. Indlela yokwenza lokhu ukuqhubeka njalo nocwaningo oluphenya indlela izilimi zomdabu ezisebenza ngayo kanye nezinga esezikulo.

### **2.2.3. Osomqulu abalawula ukusetshenziswa kwezilimi kanye nemfundo**

#### **2.2.3.1. Osomqulu abalawula ukusetshenziswa kwezilimi kanye nemfundo kuHulumeni wengcindezelo**

Uma silanda umlando kafushane wokuhlelwa kolimi waseNingizimu Afrika ngokwemiqule elawula ukusetshenziswa kwezilimi, sicaphuna uMthethwa (2010) lapho khona esilandisa kanjena: Kusukela ekuqaleni kufika amaDashi eNingizimu Afrika ngonyaka wezi-1652, kuhambe njalo ngokulandelana kuze kufike isikhathi sokubusa kwamaNgisi (*British*), kwahamba isikhathi kwase kuba umbuso wobumbano phakathi kwamaBhunu namaNgisi (*Union Government*) kwahamba kwaze kwafika umbuso wengcindezelo wamaBhunu (*Apartheid Government*), umbuso wobandlululo. Okuzoqapheleka ukuthi izinqubomgomo zolimi ezakhiwa ngalezi zikhathi zemibuso eNingizimu Afrika ezibalwa ngenhla zonke ngononina zazinenhloso eyodwa; leyonhloso kwakuwukuqguquzela ukungalingani kwezilimi kuleli zwe.

Umbuso wamaNgisi kanjalo nalowo wamaBhunu wakha ukusebenzisana okungalingani phakathi kwezilimi zomdabu kanye nezabaMhlophe, ngakho-ke inqubomgomo yolimi yamaKholoni neyobandlululo, seyihlangene nenqubomgomo yezeNhlalakahle, ezomnotho nezombusazwe, yayigqugquzela ubukhosi bezilimi zabamhlophe. Lokhu kwenza ukungalingani phakathi kwezilimi zabamhlophe kanjalo nalezo zomdabu zase-Afrika. Lokhu kwaphinde kwaqinisa isisekelo kanye nezakhiwo zokungalingani ngokwebala nangokwezikhundla/amakilasi, nemikhakha yezempilo, okwasingatha umphakathi waseNingizimu Afrika. Zonke lezi zimo zaphumelela ukwehlisa izinga eliphezulu lezilimi zoMdabu kanye nezinhlobo zabantu base-Afrika namanye amaqembu ayebandlululwa, abangezwa kanjalo neziMpumputhe. Le nkambiso yaphoqeleta inkolelo embi okungeyona ngezilimi zomdabu, lokhu akuhlalanga nje kuphela ezingoqndweni zalabo abakhuluma ulimi lwesiBhunu nesiNgisi, kodwa nakulabo abakhuluma ulimi lwabomdabu (Mthethwa: 2010:12) Kanti u-Alexander (2003) Simutomula lapho khona eshwakathela kafushane umlando ngemithetho/osomqulu ababakhona ukulawula ukusetshenziswa kwezilimi eNingizimu Afrika:

*...Anglicisation policy, was meant for the white Afrikaans-speaking community throughout the territory that became the Union of South Africa in 1910. However, there are two significant points to emphasise in South Africa at the beginning of the 20th century. These are, firstly, the reaction of the Afrikaner*

*community and, secondly, the impact which the policy had on the black African language-speaking population of the territory. The policy gave rise to what eventually became among white Afrikaans-speaking people a rabid, racist and narrow ethnic chauvinism, Language became the issue around which the ethnic consciousness of what in effect came to be “the Afrikaner community. The fact that the struggle for the recognition of their language as an official language equal in status to English. This passion for the language has had extremely destructive effects, as manifested, for example, in the Soweto uprising of the black youth in 1976 against the unjust imposition on black school children of Afrikaans-medium (next to English-medium) instruction in the racially segregated classrooms of that time. (Alexander, 2003:8-10).*

Umhlahlandlela wenqubomgomo yolimi (Department of Arts and Culture, 2003) siwucaphuna lapho usilandisa khona ngomlando wezinqubomgomo zeNingizimu Afrika:

*...Since the first occupation of South Africa by the Dutch in 1652, through successive periods of British rule, the Union of South Africa, and subsequently the establishment of the Republic of South Africa and the apartheid regime, government language policy and the power elite failed to recognise South Africa’s linguistic diversity. This situation was reversed only with the advent of democracy in 1994 and the Constitutional provisions on official multilingualism. This resulted in language inequality, and the dominance of English and Afrikaans created an unequal relationship between these languages and the African languages.... All these practices engendered the corollary status of the indigenous languages and language varieties of the African people and of other marginalised groups, including the Deaf and the Blind (Department of Arts and Culture, 2003:7-8).*

#### **2.2.3.2. Osomqulu abalawula ukusetshenziswa kwezilimi kanye nemfundo kuHulumeni wenkululeko**

##### **i) Osomqulu nesisekelo sabo**

UMthethosisekelo wezwe laseNingizimu Afrika wezi-1996 wabunjwa ngezinjongo zokwakha ubumbano, inkululeko kanye nentuthuko esizweni. Lokhu kuwumgogodla wentando yabantu kanti kwenzeka uma kwakheke ukwethembana esizweni, kuphinde kuqinisekise ukusimama komnotho wezwe. Osomqulu abalawula ukusetshenziswa kwezilimi kanye nokufunda kuhulumeni wenkululeko bakhelwe phezu kwalesi sisekelo-ke ngenhloso yokugqugquzela ubumbano, kanye nobentando yabantu. Singabala lapha uMthethosisekelo wezwe, okuyiwona mthetho omkhulu kunayo yonke ezweni (Republic of South Africa. 1996).

UKotze (2014) ungomunye wongoti abathi kunesidingo esiphuthumayo sokwakha isizwe, ubumbano ngokobuhlanga nangokobusikoningi ngenhloso yokubumba ubuzwe

baseNingizimu Afrika, okungenye yezihloko eziphezulu kunazo zonke kwezombusazwe ngemuva kukaHulumeni wobandlululo. UOrman (2008) uthi ukwakha isizwe kubalulekile ukuze wonke umuntu abe nomuzwa wemvelaphi enye, futhi abe nokuziphatha okunokwethembeka esizweni. Ukuze lokhu kuphumelele kumele kuqinisekise ukuthi amasiko kanye nezilimi ezahlukahlukene kanjalo nobuhlanga kuyahlonishwa. Lokhu kubalulekile ngoba eminyakeni edlule umbuso wobandlululo ubuphilela ukubulala amasiko kanye nomlando wabantu bezilimi zomdabu. Kubaluleke kakhulu ukukuqikelela lokhu ngoba ukungabi khona kobumbano emphakathini kukhinyabeza ukumiswa kwezivumelwano ezihlose ukuthuthukisa, nokushintsha impilo yomphakathi noma ukwenziwa kwalokho okubekwe kwinqubomgomo ([www.npconline.co.za/pebble](http://www.npconline.co.za/pebble)).

Imizamo yokuletha ubumbano, ubulungiswa kanye nenqubo yobuntando yabantu, kwenza sikhumbule ukuthi i-*French Revolution* yangonyaka wezi-1789 yaba ngumhlahlandlela wohlelo lokubusa kwezombusazwe olwaziwa ngokuthi uhulumeni wobumbano (*Nation Building*). Le ndlela yokubusa kwezombusazwe yabe isiyamukeleka futhi yadlondlobala kakhulu emazweni amaningi aseYurophu nase-Asia. Yiyona le *French Revolution* eyethula yase itshala umoya wenkululeko kanye nebuntando yabantu kwizakhamuzi zase-France. Ulimi lwabe-ke selusetshenziswa ukunikeza isizwe ubuzwe obusha nobuhlukile ukuze sikwazi ukuzehlukana kwezinye izizwe. Awuzange ubekhona umbango mayelana nokuthi yiluphi ulimi okumele lube wulimi lukazwelonke ngoba kwakusobala ukuthi yiluphi ulimi oluzoba wulimi lwesizwe okuyisiFrentshi (Gill 2014:219).

Kodwa-ke iNingizimu Afrika yona ithe ukwehluka kancane kwamanye amazwe ngoba, indlela uhulumeni wentando yabantu enza ngayo yehlukile kuneyamanye amazwe, yingakho iNingizimu Afrika inezilimi ezisemthethweni ezilishumi nanye. Lokhu kudalwa inkolelo ethi, ulimi lunendima ebaluleke kakhulu ekwakheni isizwe nasekuthuthukiseni ubumbano (Gill 2014:17). UEmerson (1959:97) uthi isizwe esakhiwe amaqembu ezinhlanga ezahlukahlukene, ukwethembeka esizweni kuba yinto enkulu kunazo zonke. Ukungathembeki kuthikameza umsebenzi obaluleke kakhulu wokubumba isizwe. Ukuthembeka kuwona wonke amalunga esizwe kumele kuze kuqala kunezinto eziyinzuzo zomuntu ngamunye. Abantu baleso sizwe esithintekayo kumele babe nothando lokuphila ndawonye ukuze benze izinto ezinkulu ndawonye futhi babe nothando lokwenza okwengeziwe ukubumba isizwe (Emerson 1959: 97).

Uhlelo lokwakha nokubuyisana (*Reconstruction & Development Programme-RDP*), wuhlelo okwakuqondwe ngalo ukuthi kube iyona nqola ezothatha izwe ize iyolifikisa enkululekweni

ephelele, yize-ke noma udaba lolimi lwalungazange lube sezinhlweni zokwakha nokubuyisana. Lokhu ngokukaBuekes (2008) kuyizinkomba ezisobala zokuthi ezingqondweni zalabo ababephambili ezingxoxweni ezaletsha inqubo yobuntando yabantu, ulimi alubanga nayo indawo ebalulekile ekwakheni isizwe. Kodwa-ke lokhu kwabuye kwashintsha ngemuva nje kweminyaka emibili, usubusa uhulumeni wentando yabantu. Lolushintsho luvezwe ukusungulwa kwezinhlangano ezifana ne-Language Plan Task Group (Langtag); yi-Pan South African Language Board (PanSALB) kanye nezinye (Buekes, 2008:2).

Phakathi kweminye yemiqule ezama ukulawula ukusebenza kwezilimi eNingizimu Afrika ngezinhloso zokuqinisekisa ubumbano kanye nenkululeko singayibala ngale ndlela elandelayo: UMthethosisekelo omusha wezwe iNingizimu Afrika, we-1996 ; Pan South African Language Board Act, 1995; Umthetho olawula imfundo wonyaka we-1996 (Department of Education. 1996); Inqubomgomo yezilimi yezemfundo, ye-1997 (Department of Education. 1997); Umthetho Olawula izikole zaseNingizimu Afrika, we-1996 (Department of Education. 1996); Umhlahlandlela wenqubomgomo yolimi, wezi-2003 (Department of Arts and Culture. 2003); Umthetho wokusetshenziswa kwezilimi ezisemthweni we-2012 (Republic of South Africa. 2012). Ebese kuba yinqubomgomo yolimi yesiFundazwe sase-Free State yakamuva ephume zingama- 26 kuNdasa kowe-2014 (Free State Provincial Language Policy, 2014).

Ikhona nemibhalo ephakamisa izikhalo mayelana nokungalandelwa ngendlela efanele kosomqulu abazama ukulawula ukusebenza ngokulinganayo kwezilimi ezisemthethweni eNingizimu Afrika. Phakathi kweminye yayo le mibhalo singabala leyo yezincithabuchopho zokusetshenziswa kolimi kanye nabacubunguli bokusetshenziswa kolimi abafana noBeukes (2008), u-Alexander (1989), uWebb (2002, 2004, 2007 & 2009), uKamwangamalu (2000 & 2004), uKaplan & Baldauf (2004), noHlongwa (2009) phakathi kwabanye. Lapha sicaphuna u-Buekes (2008), amazwi avela kwiphephandaba i- *Sunday Times* (25 April 2004). Lapho lithi:

*...We find that our 10-year-old democracy has been the greatest enemy of indigenous languages. All the lofty pronouncements made in the early days of transition seem to have been thrown out of the window and the authorities have paid token attention to the issue. The work of government is conducted virtually entirely in English and the language of our culturally diverse Parliament is almost exclusively English. Many senior politicians stay away from African language radio stations, presumably because they perceive those audiences as not sophisticated enough. .... Universities are battling to keep African language departments open as student numbers dwindle ... book publishing in indigenous languages is on its deathbed, and ... the use of these languages among native speakers is becoming unfashionable (Beukes, 2008: 3).*

Kungaba isisekelo esihle salolu cwaningo ukuthi sihlolisise bonke osomqulu abakhiwe ngezinhloso zokulawula kanye nokugqugquzela ukusebenza kwezilimi ezisemthethweni, ngokulinganayo eNingizimu Afrika njengoba sishilo esingenisweni salesi sahluko. Lokhu kuzosisiza ukuthi sikwazi ukufeza izinhloso zocwaningo.

## **ii) Umthethosisekelo wezwe laseNingizimu Afrika we-1996**

UMthethosisekelo wezwe waseNingizimu Afrika, we-1996 uqguqguzela ubumbano nobuntando yabantu (*National Unity & Democracy*). Esingenisweni lo mthethosisekelo uvula ngamazwi athi “Thina, bantu baseNingizimu Afrika, siyazamukela izenzo ezingalungile zangenkathi edlule; siphakamisa labo abahluphekela ubulungiswa nenkululeko ezweni lethu; sihlonipha labo abasebenzele ukwakha nokuthuthukisa izwe lethu; futhi sikholelwa ukuthi iNingizimu Afrika ingeyabo bonke abantu abahlala kuyo, sibumbene nakuba singafani. Ngakho-ke, ngokusebenzisa labo abasimele esibakhethe ngokukhululeka, samukela lo Mthethosisekelo njengomthetho omkhulu weRiphabhuliki ukuba silungise ukwehlukana kwangenkathi edlule futhi sakhe umphakathi owesekelwe ngamagugu entando yabantu, ubulungiswa emphakathini nakumalungelo abantu ayisisekelo”. Uma sicaphuna isandulelo kuMthethosisekelo sifundeka kanje:

*...We, the people of South Africa, Recognize the injustices of our past Respect those who have worked to build and develop our country; and believe that South Africa belongs to all who live in it, united in our diversity. We therefore adopt this Constitution as the supreme law of the Republic so as to Heal the divisions of the past and establish a society based on democratic values, social justice and fundamental human rights...Recognizing the historically diminished use and status of the indigenous languages of our people, the state must take practical and positive measures to elevate the status and advance the use of these languages. A Pan South African Language Board established by national legislation must promote, and create conditions for, the development and use of all official languages. All citizens are equally entitled to the rights, privileges and benefits of citizenship (Republic of South Africa. 1996:1).*

Umthethosisekelo wezwe laseNingizimu Afrika ukubeka ngokusobala ukubaluleka kokuvikelwa kwamalungelo awo wonke umuntu, ikakhulukazi labo bantu abaphile ngaphansi kwengcindezelo phambilini. Ukuze lokhu kwenzeke kwabe sekuthathwa izilimi ezili-11 zanikezwa igunya lokuba semthethweni ngokwesigaba sesi-6 soMthethosisekelo we-1996 (uMthetho ongunombolo-108). Izilimi eziyi-11 yilezi ezilandelayo: isiPedi, isiSuthu,

isiTswana, isiSwati, isiTshivenda, isiXitsonga, isiBhunu, isiNgisi, isiNdebele, isiXhosa nesiZulu. Ngokuthatha lesi sinqumo ngokuka-Prah (2006) uHulumeni weyesezibophezele ekwenzeni konke okusemandleni akhe ukufukula zonke izilimi ebezicindezelwe kuHulumeni wobandlululo (Prah, 2006:12). Ngesikhathi sobandlululo izilimi zaseNingizimu Afrika, ikakhulukazi izilimi zabaNsundu, zazibukelwa phansi. Okubalulekile ngesigaba sesithupha soMthethosisekelo ukuthi uHulumeni omusha waseNingizimu Afrika obekwe ngonyaka we-1994 uphe izilimi eziyisishiyagalombili ilungelo namandla okuba izilimi ezisemthethweni.

Ngokwezinhlelo zolimi kuMthethosisekelo wonyaka wezi-1996, kumele inqubomgomo yolimi yoHulumeni kaZwelonke kwezeMfundo, besiFunda, neKhomishani yokuThuthukiswa nokuVikela amaLungelo amaSiko, nezeNkolo, uLimi lweMiphakathi bagququzele ukusebenza kwenqubomgomo yolimi ngendlela efanele. UMthethosisekelo waseNingizimu Afrika wonyaka we-1996 uma uqhubeka uthi: Zonke izilimi zimelwe, iBhodi Lezilimi LikaZwelonke ngokomthetho walo, kumele lisungule izinhlobo ezimbili zohlelo lolimi. Kumele lisungule iBhodi leziLimi likaZwelonke (*National Language Body*, NLB ngamafuphi) lalolo nalolo limi olusemthethweni, kanye nezilimi zamaKhoyi namaSeni kanye neziLimi zeziMpawu zaseNingizimu Afrika kanye neKomidi loLimi lwesiFundazwe (*Provincial Language Committee*, PLC ngamafuphi) esifundazweni ngasinye kulezi eziyi-9 (Republic of South Africa. 1996)

Isigaba sesi-3 soMthetho weBhodi leziLimi zaseNingizimu Afrika sigcizelela ukuthi iBhodi kumele igququzele ubuliminingi, ibheke ukuthuthuka kolimi lwaseNingizimu Afrika, bese iba umholi wezinhlelo zoMthethosisekelo zokuhlonipha izilimi. Inqubomgomo yolimi kwezeMfundo kaZwelonke iqukethe izinhlelo ezintathu zolimi ezeluliwe. Isigaba sama-29 soMthethosisekelo wonyaka we-1996. Izigaba 4 (v) (vii) ne (viii) zichaza ngokuthi wonke umfundi unelungelo lokuthola imfundo ngolimi azikhethela lona. Wonke umuntu kumele abe nelungelo lokuthola isikhungo semfundo esisebenzisa ulimi alujwayele, isiko, noma inkolo, uma nje kungekho ukubandlulula ngokobuhlanga. Okokugcina, isiGaba sama-30 soMthethosisekelo wonyaka we-1996 siphinde sigcizelele ngayo imfundo. Ngenxa yale mvelaphi kanye nalesi sisekelo, uMthethosisekelo ube sewengeza izilimi zomdabu ezisemthethweni eziyisishiyagalolunye: isiZulu, isiXhosa, isiNdebele, isiSwazi, isiSuthu, isiPedi, isiTsonga, isiTswana nesiVenda (Republic of South Africa, 1996).

Inqubomgomo yolimi ngokwemiyalelo yoMthethosisekelo wezwe kumele lonke ilunga lomphakathi waseNingizimu Afrika libe nenkululeko kanye nelungelo lokusebenzisa ulimi



elilikhululayo futhi elithanda ukuzikhethele lona, liphinde lizimbandakanye nokwenziwayo emphakathini, isekuphileni kwansuku zonke; esikweni elizikhethele lona kuleso sikhungo esingaba yinoma isiphi; kusukela esikhungweni semfundo akuso. Abanye bababhali lokhu bakuthatha njengamazwi ayize leze:

*...The promise articulated more than two decades ago in identifying language as an area in need of planning for post-apartheid South Africa; has not borne the envisaged fruit. language policy and planning interventions in post-apartheid South Africa, disjunctions between effective policy development and implementation are still clearly evident having conceded that disjunctions between policy and delivery exist, it is now time to initiate a comprehensive review of the Language policy (Eastman, 1992: 95).*

Yize noma kunjalo, u-Alexander (2004) uveza umbono ohlukile nonika ithemba ngenqubomgomo yolimi yaseNingizimu Afrika. Uyibona iNingizimu Afrika iyizwe elithe ukwehluka kancane kunamanye amazwe asezwениkazi lase-Afrika. Simthola ecaphuna u-Bamgbose (2003:51-52) ukuveza lokhu:

*...viewed against the background of policies generally in Africa, South Africa's language policy presents several positive and some negative features as well. The positive features include respect for multilingualism, legal backing for policy, democratization of policy-making, and serious attention to language planning.... Perhaps the most significant aspect of the country's language policy is respect for multilingualism.... I am of the opinion that this policy stands to yield better dividends than the monolingual policy embraced by many African countries. For one thing, the problem of exclusion of the masses will be considerably reduced, since nine African languages will be available to different segments of the population for participation in the national system (Alexander, 2004:126).*

NgokukaBeukes (2008) umsebenzi wokubunjwa koMthethosisekelo owenziwa amaqembu ezombusazwe ahlukene esikhungweni sezemfundo ephakeme i-Wits; uwubiza “ngokubuyisana” (*the constitutional settlement*). Lokhu kuchazwa ngale ndlela elandelayo yisichazamazwi i-*Thesaurus*. Ukubuyisana (*settlement*) kwenzeka uma kade kunokudonsisana phakathi kwezinhlangothi ezimbili. Kwenzeka ngenhloso yokuqeda impikiswano nomdonsiswano noma umsindo. Esikhathini esiningi i-*settlement* iyaye idinge ukuthi olunye uhlangothi lukhokhe inhlawulo ethize. Kungaba imali noma yini nje engaba sezingeni lemali. NgokukaBeukes (2008), hleze lesi ngesinye sezingqinamba ekulandelweni kwabo bonke osomqulu abakhiwe ngezinhloso zokulawula kanye nokugqugquzela ukusebenza ngokulinganayo kwezilimi ezisemthethweni eNingizimu Afrika (Beukes, 2008:4). Simthatha lapho khona ethi:

*...The decision to enshrine official status for nine African languages, in addition to English and Afrikaans, in the Constitution was a political compromise because it would not have been feasible to retain the status quo (Beukes, 2007:15).*

Kanti oDe Klerk no Barkhuizen (1998) usho okufuze khona lokhu okushiwo nguBuekes uma ethi isinqumo sokufaka izilimi zomdabu zibe izilimi ezisemthethweni kwaba isibonelelo nje: “*The 11-language compromise arrived during the final hours of negotiations late in November 1993*” (De Klerk & Barkhuizen, 1998: 287).

Isinqumo sokuthi eNingizimu Afrika kuzosebenza izilimi eziyishumi nanye asizange sihlale kahle kwabaningi (Verhoef, 1998). Empeleni sasithathwa njengenhlekisa.

*...In fact, the constitutional affirmation of multilingualism was ridiculed – in particular in the English-dominated media. There were even indications at grassroots level that people were resigned to the idea that the use of 11 languages at all levels of society would not be feasible (Verhoef, 1998: 36).*

UMongameli wangaphambilini, uThabo Mbeki (2007) kwi-website i-ANC Today ufakazela izinkinga ezikhona ngezilimi ezisemthethweni:

*...quite correctly, many in our country have expressed concern about the place of the African languages in our society. This relates to such important matters as mother-tongue instruction in our schools, the study of African languages at the school and university levels, the publication of books and magazines in the African languages, the further development of these languages for use as media of instruction at higher levels of education, multilingualism, the use of indigenous languages in our state institutions, in the public discourse and public communication, and so on (Beukes, 2008: 13).*

### **iii) Umthetho I-PAN SOUTH AFRICAN LANGUAGE BOARD we-1995**

Umthetho we-Pan South African Language Board, 1995 wakhelwe ukuthi kwamukelwe futhi kuqinisekiswa ubuliminingi eNingizimu Afrika. Ngaphezu kwalokho lo mthetho uphinde ukucacise ukuthi uhlose ukuthuthukiswa ngokukhethekile, kwezilimi ebezicindezelwe ngaphambilini. Isingeniso sawo sifundeka kanje:

*...since the Constitution of the Republic of South Africa, 1993 (Act No. 200 of 1993), provides for the recognition of the principle of multilingualism; AND SINCE provision is to be made for measures designed to achieve respect, adequate protection and furtherance of the official South African languages and for the advancement of those official languages which in the past did not enjoy*

*full recognition, in order to promote the full and equal enjoyment of the official South African languages and respect for the other South African languages (Pan South African Language Board Act , 1995).*

Lo mthetho uphinde unike ibhodi le-*Pan South African Languages Board* (PANSALB) amandla okwenza umsebenzi wokuthuthukisa zonke izilimi ezisemthethweni, ikakhulukazi lezo ebezishaywa indiva kuHulumeni wengcindezelo. Lokhu kumele likwenze lilandela uMthethosisekelo wezwe; isigaba sesithathu. Amandla anikwe ibhodi abandakanya ukusungula uphenyo kanye nocwaningo ngokusetshenziswa kwezilimi ezisemthethweni uma kunesidingo esibalulekile sokwenza lokho. Uma uphenyo kumbe ucwaningo selwenziwe, kuwumsebenzi walo futhi ibhodi ukuthi imiphumela etholakele liyenze yaziwe. Ngaphezu kwalokhu banegunya lokwenza iziphakamiso kuHulumeni, kuMnyango othintekayo noma esikhungweni esichaphazelekayo. Amanye amandla ebhodi achazwa ngale ndlela elandelayo, ecashunwe kusomqulu we- *Pan South African Language Board Act, 1995*:

*...if the Board deems it necessary, it may advise the Government to provide individuals or groups who are adversely affected by violations of language rights with financial and other support. ...The Board shall in the manner prescribed by the Board by notice in the Gazette and the Provincial Gazette establish ; a provincial language committee in each province to advise it on any language matter in or affecting any province or where an existing provincial language committee has jurisdiction only with respect to the official languages of a particular province ....and such a committee is, in the view of the Board, sufficiently representative of the languages used in the province, that committee shall be deemed to have been established in terms of this subsection for as long as it remains so representative (Pan South African Language Board Act,1995).*

Kodwa-ke ngokuka-Alexander (2004) lokhu akwenzeki ngendlela efanele. Esikhundleni sokuthi ibhodi le-PANSAB lenze umsebenzi ngendlela ekulindeleke ngayo, ngokwamandla elinikwe wona, lenza okuphambene. Wenza iziphakamiso ukuze lesi simo sishintshe:

*...the PANSALB should consist of a small number of competent applied-language scholars with some language planning experience. Their main task should be language planning strategy and advice to central government on language use and language development and they should be accountable directly to Parliament. Most of the work that is now centralized in the Pretoria offices of the Board should be contracted out to the universities, technikons and other relevant research units. In that way, the burgeoning bureaucracy that is beginning to characterize the Board could be minimized (Alexander, 2004: 124).*

#### **vi) Umthetho olawula ezemfundo kaZwelonke wangonyaka we-1996**

Umthetho olawula ezemfundo kuZwelonke wangonyaka we-1996 (Department of Education, 1996c), wakhelwe phezu kwezimfuno zokubuyisana, ubumbano kanye nenkululeko, kwazise ukuthi ngesikhathi sikaHulumeni wengcindezelo umthetho olawula imfundo kolunye uhlangothi wawucwasa uphinde ucindezele imiphakathi yabaNsundu; kanti kolunye uhlangothi ube ubeka phambili imiphakathi yabamhlophe. Esingenisweni usho lamazwi alandelayo:

*... it is necessary to adopt legislation to facilitate the democratic transformation of the national system of education into one which serves the needs and interests of all the people of South Africa and upholds their fundamental rights (Department of Education. 1996c).*

Lo mthetho olawula ezemfundo eNingizimu Afrika, wakhiwe ngenhloso yokufeza izinhloso ezahlukene, lokhu sikuthola ngaphansi kwesihloko eseneka izinhloso zawo: phakathi kwalezi zinhloso singabala ukugququzela ukuthi wonke umfundi afunde futhi afundiswe ngolimi lwakhe lokunethezeka. Ulimi lokunethezeka ulimi lwebele (Department of Education. 1996c).

*...The policy contemplated in section 3 shall be directed toward...determining national policy for language in education... the advancement and protection of the fundamental rights of every learner to be instructed in the language of his or her choice...of every person guaranteed in terms of Chapter 2 of the Constitution..., and in particular the right...of every person to be protected against unfair discrimination within or by an education department or education institution on any ground whatsoever ...of every person to use the language and participate in the cultural life of his or her choice within an education institution..., including the advancement of democracy, human rights...achieving equitable education opportunities and the redress of past inequality in education provision (Department of Education. 1996c, 5-6).*

#### **v) Inqubomgomo yezemfundo ye-1997**

Inqubomgomo yolimi kwezemfundo (Department of Education, 1997) yangonyaka we-1997 ikubeka kucace bha ukuthi wonke umfundi kuleli lizwe unelungelo lokufunda nganoma ngaluphi ulimi alukhethayo kulezi ezisemthethweni ngokoMthethosisekelo wezwe. Iphinde igcizelele ukusetshenziswa kolimi lwebele (*mother tongue*) kanjalo nobulimimbili (*bilingual education*) ezindlini zokufundela. UPrinsloo (2005:37) uthi:

*...a language-in-education policy (LiEP) was accepted in 1997, which gives school governing bodies the right to determine a school's language policy, it allows learners to select their own MoI (medium of Instruction), it demonstrates*

*an understanding of the benefits of promoting language in education, it commits the education department to the principle of additive bilingualism, and it expresses determination to promote multilingualism as a resource and cultural diversity as a national asset.*

Yize kunjalo, inqubomgomo yolimi kwezemfundo eNingizimu Afrika ihlezi iyindima ebangwayo, ngokomlando (Webb and Kembo-Sure, 2000; Alexander 2001). Yasunguleka ngokugcwele ngezikhathi zoHulumeni wengcindezelo kanti futhi yaba wumongo we-*Bantu Education*. Le nqubomgomo yayakhiwe ngenhloso yokucindezela abantu bezilimi zomdabu zase-Afrika. Kuthe-ke ngesikhathi sekuthatha uhulumeni wentando yabantu yabe isishintshwa le nqubomgomo yolimi yezikole ukuze ihambelane nezinhloso zobuntando yabantu. U-Dalvit, Murray & Terzoli (2009:35) bathi:

*...Such policy was not informed by linguistic considerations, was not shaped by pedagogical considerations and, arguably, was not drafted for the empowerment of speakers of an African language. It is difficult to imagine how a model which was explicitly designed to enforce discrimination against speakers of an African language can now be used to promote equality and support economic and social development. Besides attempts to change the curriculum (met with mixed feeling by both teachers and students), not much has changed in the education system since the end of apartheid.*

Ngokwenqubomgomo yolimi kwezemfundo, iningi labafundi abasuke bezobhala umatikuletsheni basuke kade befunda futhi behlolwa ngolimi lwesiNgisi kuphela, okungenani iminyaka eyisishiyagalombili (Holmarsdottir, 2005; Kamwangamalu, 2001). Kepha akunjalo ngoba i-*code switching* (ukuguqukela ezilimini zomdabu ngesikhathi sokufundisa) iyinsakavukela umchilo wesidwaba. Lokhu kwenzeka kakhulu ezikoleni zaseMakhaya kanjalo nasezikoleni zasemaLokishini (Heugh, 2000; Holmarsdottir, 2005; Kamwangamalu, 2001; Maake, 1994; Szanton, 2005; Simango, 2009). Uthisha ngokuvamile uyaye axhumane nabafundi ngolimi lomdabu, kodwa ebe esebenzisa izincwadi zesiNgisi kanye namatemu esiNgisi. Ngakho-ke ukusetshenziswa kwezilimu zomdabu zibe izilimi zokufunda, ukufundisa nokuhlolwa kuyoba kungesiyo into entsha neyichilo kepha kuyobe kwenziwa kube semthethweni (Setati & Adler 2000: 255).

Uma sicaphuna uWebb (1996) uma ehlaba i-*code switching* njengoba ingenye yezindlela zokufundisa ngaphansi kwenqubomgomo yolimi yezikole esetshenziswa ngothisha:

*...another possible reason for low levels of English proficiency is that teachers themselves (most of whom have been trained under Bantu Education) are not necessarily proficient in the language While code-switching in the classroom is*

*often blamed for low levels of English proficiency, a pragmatic approach would acknowledge the fact that, under present circumstances, using English as the sole Language of Learning and Teaching (LoLT) in rural and township schools is simply impracticable. (Webb, 1996:86).*

Inkinga ngenqubomgomo yolimi yezikole (Kamwangamalu, 1997) iba esisekelweni sayo, esiba wukuhlelwa kolimi. Inqubomgomo yolimi lase-Afrika iba nenkinga efanayo yokuthi ingasebenzi. Lokhu kudalwa ukuthi ngesikhathi kuhlelwa ulimi kuyaye kungacacisi ukuthi yini okumele yenzeke emazingeni aphansi (Kamwangamalu, 1997:58).

#### **vi) Umthetho olawula ukusebenza kwezikole eNingizimu Afrika we-1996**

Khona manjalo kube sekuba khona umthetho olawula ukusebenza kwezikole (Department of Education.1996d) Isingeniso sawo sifundeka kanje:

*...this country requires a new national system for schools which will redress past injustices in educational provision, provide an education of progressively high quality for all learners and in so doing lay a strong foundation for the development of all our people's talents and capabilities, advance the democratic transformation of society, combat racism and sexism and all other forms of unfair discrimination and intolerance, contribute to the eradication of poverty and the economic well-being of society, protect and advance our diverse cultures and languages, uphold the rights of all learners; ... (Department of Education.1996d).*

Uma sibheka lo mthetho siwuthola ulwa nokuvikela wonke umfundi ukuthi angacwaswa kuleli lizwe. Kepha okwenzeka ezikhungweni zemfundo eyisisekelo wukucwaswa kwabafundi ngama-SGB's okubukeka kusabalele kuleli. Akwenza lokhu esebenzisa wona umthetho olawula izikole, yize noma kuphambana nesigaba sesihlanu sawo lo mthetho. Okumele sikuphawule ukuthi izenzo ezifuze lesi, lapho umfundi ecwaswa khona, ikusasa liyakhinyabezeka. Wona-ke ufundeka kanjena:

*...Admission to public schools.....A public school must admit learners and serve their educational requirements without unfairly discriminating in any way. The governing body of a public school may not administer any test related to the admission of a learner to a public school, or direct or authorise the principal of the school or any other person to administer such test.... the refusal to admit that learner would be severely detrimental to his or her development (Department of Education.1996d).*

Lo mthetho awugcini lapho uphinde ukucacise ukuthi akuvumelekile ukuthi umfundi acwaswe ngenxa yolimi lwakhe, ikakhulu uma lusemthethweni. Lokhu sikuthola esigabeni sesithupha lapho sifundela ngale ndlela elandelayo:

*...Non-discrimination in respect of official languages...means the governing body of a public school must ensure that....there is no unfair discrimination in respect of any official languages and any other first additional language offered, as provided for in the curriculum, are offered on the same level. (Department of Education.1996d).*

UNgqongqoshe wezemfundo emazingeni eyisisekelo, u-Angie Motshekga uye wakhombisa okukhulu ukukhathazeka ngendlela amakomiti abheke ukusebenza kwezikole (SGB'Ss) asebenza ngayo, ngonyaka wezi-2013, lapho ethula le nkulumo elandelayo:

*...There is quite a number of things that we think are outdated in the Act that we need to address with the changes that we have in the curriculum and it's things that are coming bit by bit..... There have been a number of court cases in recent years about who has the power to do what in schools. There are still on-going cases around the language policy where some have argued that SGBs are using this policy along with exorbitant school fees to exclude black learners from their schools....we want to strengthen and we also want to bring new. Things which we think the Act is not very clear about. (SA Schools Act under review, 2013).*

Kule nkulumo yakhe uveza ukubaluleka kokubuyezwa kwalo mthetho. Uveza nokuthi lokhu kubaluleke ngoba kunamakomiti abheke ukusebenza kwezikole, abona ithuba nentuba yokuthi asebenzise lo mthetho ukucwasa abafundi ngezindlela eziningi ezahlukene. Phakathi kokunye esingakubala ukwakhiwa kwenqubomgomo yolimi engafaki izilimi zomdabu zase-Afrika njengezilimi zokufundisa kanye nokufunda.

Lokhu kuphambene nesisekelo okwakhelwe kuso lo mthetho olawula ukusebenza kwezikole. Kuzokhumbuleka ukuthi inhlosongqangi yayo yonke imithetho eyakhiwe eNingizimu Afrika entsha ukugqugquzela ubumbano, inkululeko nobuntando yabantu. Kungakho nje i-*White Paper 2* ikhuluma ngemigomo yokuphathwa kwezikole, ikakhulu lezo zikaHulumeni, ikubeka obala ukuthi, izikole zikaHulumeni kumele zisebenzise inkambiso yobuntando yabantu. Phakathi kwezinto ezibekwa phambili ukwenza lokhu: ukubambisana; ukuxoxisana; ukumelwa kwawo wonke umuntu; ukubekezelelana kanye nokubanjwa kweqhaza okunomthelela omuhle kuwona wonke amalunga akhona ezikhungweni zemfundo

(Department of Education ,1996 a:16 ) . Lezi zinto ezibekwa phambili yilo mthetho ziyinkomba yokuthi wamukela ukungafani kwabantu kumbe ukuhluka kwabantu eNingizimu Afrika, ngokolimi, ngokwezindawo abavela kuzo, ngokobuhlanga nangokobulili (Karlson, 2002: 329).

Umbuzo obaluleke kakhulu yilona othi ingabe le ndlela yokulawulwa kwezikole, lapho umphakathi (SGB's) kuyiwo onikwe amandla amaningi ukuthatha izinqumo ngokumele kwenzeke ezikoleni, isebenza kahle na? Amalunga e-SGB angamalunga angaba nosizo kanye nolwazi olunzulu ngokwanele nangemfundo nangezemfundo (*curriculum*); kanye nokubunjwa kwenqubomgomo yezikole? (Karlson, 2002: 331).

#### **vii) Umhlahlandlela wenqubomgomo yezilimi we-2003**

Isethulo somhlahlandlela wenqubomgomo yolimi (Department of Arts and Culture. 2003); sifundeka kanjena:

*...a person's language is in many ways a "second skin" with which we use to express our hopes and ideals, articulate our thoughts... The right to use the official languages of our choice has therefore been recognised in our Bill of Rights, and our Constitution acknowledges that the languages of our people are a resource that should be harnessed....The policy framework is fundamental to the management of our diverse language resources and the achievement of government's goal to promote democracy, social justice, equity and national unity. It is in this spirit that the promotion of all 11 official languages of our country, as provided for in the Constitution, takes centre stage in the policy... The Policy strongly encourages the utilisation of the indigenous languages as official languages in order to foster and promote national unity....* (Department of Arts and Culture. 2003: 2-6.).

Ubumbano, ukugqugquzela ukubuyisana, ukulingana kanye nobuntando yabantu yizona zinhloko ezivela njengezinjongo nezinhloso zalo mhlahlandlela wenqubomgomo yolimi. Lo mhlahlandlela usagcizelela ukubaluleka kwelungelo lokusetshenziswa kolimi njengelungelo eliyisisekelo somuntu. Singekhohlwe ukusho ukuthi lo mhlahlandlela uncike kuMthethosisekelo wezwe kanye nakusomqulu wamalungelo phecelezi i-*Bill of Rights* (Department of Arts and Culture. 2003:2-6).U-Alexander (2008) uyaweseka lo mbono, lapho ethi inqubomgomo yolimi kumele yakhelwe phezu kwesisekelo esinezinhloso zokuletha ushintsho oluzoqeda ububha kanye nengcindezelo kubantu. Lapha simcaphuna lapho ethi:

*...language policy is not some irrelevant, neutral feature of state administration but an integral aspect of social policy in general. Language planning of one kind or another is essential for the alleviation or even the eradication of poverty*



*and for the realisation of a more democratic and equitable system (Alexander, 2008:3).*

UDjité (2008) usikhumbuza ukuthi uma uhluleka ukuhlela, usuke uhlela ukungaphumeleli. Asimcaphune lapho ekubeka lokhu ngawakhe amazwi:

*.....if you fail to plan, you plan to fail....no country can develop, whilst leaving behind its human capital. In the present context, this means quite simply that language planning has to become an integral aspect of all social and national (economic) planning (Djité 2008: 47-52)*

Yize kunjalo abanye bababhali (Pretorius, 2003); (Pressman & Wildavsky's, 1973); banezinsolo zokuthi kukhona ukungahanjiswa ngendlela efanele noma ukungalandelwa kwenqubomgomo emiphakathini. Kuba nesikhala esenzeka ngokwendalo phakathi kwenqubomgomo kanye nokufanele kwenzeke. Njengoba lokhu kuyindalo nje, kuyaye kulindeleke imiphumela ethize nayo eyenzeka ngokwendalo. Lapha sibacaphuna besekela yona le nkulumo engenhla:

*...however, policy processes in transitional societies are especially prone to producing "gaps" and "disjunctions" between policy and implementation in "the pursuit of heavily contested, ideologically loaded, transformation goals" (Pretorius 2003). In conjunction with Pressman & Wildavsky's (1973: xiv) working definition, I use the notion "policy" as "a hypothesis containing initial conditions and predicted consequences". In order to determine possible gaps in implementation, "initial conditions" (policy goals) should be scrutinised with a view to assessing whether and how "predicted consequences" (implementation) have been realised. In this regard Pretorius (2003) offers a useful distinction between two types of "predicted consequences". The first type, which is "commonly associated with political ideologies", comprises value statements that more often than not describe "desired consequences" and connote quality such as captured in the NLPF: equity, redress, promotion, commitment, enhance. However, the very elusive nature of such value-laden terms "could itself be a source of policy implementation gaps" and may at best be viewed as "desired" outcomes (Pretorius 2003: 6-11).*

#### **viii) Umthetho wokusetshenziswa kwezilimi ezisemthethweni we-2012**

Umthetho wokusetshenziswa kwezilimi ezisemthethweni (Republic of South Africa. 2012) wonyaka we-2012 ubekwe ngenhloso yokuqinisekisa ukusetshenziswa kwazo zonke izilimi ezisemthethweni ngokulinganayo eNingizimu Afrika. Ukuqinisekisa ukuthi umphakathi uthola usizo nolwazi ngezilimi zawo zebele. Abafundi bangamalunga omphakathi, kanti imfundo iwulwazi abaludingayo ukuze benze kahle ezifundweni zabo. Lo mthetho uzalwa yi- *National*

*Language Policy Framework yonyaka wezi-2003. Kanti khona manjalo i-National Language Policy Framework yonyaka we-2003 ibe yimiphumela ye-Language Plan Task Group eyayisungulwe ngonyaka we-1995.*

Uma sicaphuna uNdimande-Hlongwa (2014:90) lapho echaza ngomthetho wokusetshenziswa kwezilimi ezisemthethweni, uthi: Kukhona uMthetho Wokusetshenziswa Kwezilimi Ezisemthethweni (Republic of South Africa, 2012) obhekelela ukusetshenziswa kwezilimi ezisemthethweni eminyangweni kahulumeni. Inhloso enkulu yalo mthetho ukuqinisekisa ukuthi zonke lezi zilimi ezisemthethweni eNingizimu Afrika ziyasetshenziswa. Okubhalwe phansi emithethweni yezwe kuvamise ukuphikisana nalokhu okwenziwa ngabantu empilweni yangempela.

UMthetho Wokusetshenziswa Kwezilimi Ezisemthethweni wezi-2012 esigabeni se-4.1 kanye nese-4.2 uthi: Yonke iminyango kaHulumeni kazwelonke, izikhungo zomphakathi zikahulumeni kanye nabadayisela umphakathi kuzwelonke kumele benze inqubomgomo yabo yolimi emayelana nokusebenzisa kwabo izilimi ezisemthethweni ngokwezinhloso zikahulumeni ngesikhathi esingaphansi kwezinyanga eziyishumi nesishiyagalombili emveni kokusebenza kwalo mthetho noma isikhathi esingangaleso esiyonqunywa uNgqongqoshe, ukudlula kuleso sikhathi akumele kweqe ezinyangeni eziyisithupha, umnyango nomnyango kumele ukhombise izilimi okungenani ezintathu ezisemthethweni lowo mnyango okumele uzisebenzise ngokwezinhloso zikaHulumeni. Lo mthetho ungomunye wemizamo kahulumeni yokuthuthukisa izilimi zomdabu. Uthi okungenani umnyango ngamunye kufanele usebenzise izilimi ezintathu ezisemthethweni, njengezilimi zokuxhumana nabantu okungaba ukuxhumana ngomlomo noma ukuxhumana ngokubhalwe phansi. Siyethemba-ke ukuthi bakhona abazokokwa ukuthi bawenze lo mthetho usebenze, ngoba uma lokho kungenzeki kuzofana nokuthela amanzi emhlane wedada ngoba kuzokwenzeka lokhu okwenzeka emithethweni ekhona engalandelwa futhi engenabo abantu abayiqaphile (Ndimande-Hlongwa: 2014).

## **2.3. Isifundazwe sase-Free State**

### **2.3.1. Umlando omfishane ngoMnyango WezeMfundo e-Free State**

Umlando wesifundazwe sase-Free State uyafana nowaNingizimu Afrika (Free State's Regional Steering Committee, 2010). Ungachazwa njengendawo ebinokuhlukunyezwa kwamalungelo abantu abaNsundu, ukususwa kwabo ezindaweni zabo zendabuko kanye

nokubandlululwa kwabo kuwona wonke amazinga empilo; kwezomnotho, kwezombusazwe, kwezenhlalakahle kanye nakwezemfundo.

UHulumeni wengcindezelo wethula uhlelo lwezombusazwe i-*Apartheid*, olwaba inqubomgomo eyethula imithetho eyayicwasa futhi icindezela abantu abamnyama. Phakathi kwale mithetho singabala i-*Group Areas Act*, yonyaka we-1950. Lo mthetho wakuqinisekisa ukuthi abantu bahlala ezindaweni ezechukene ngokwebala labo. Kanti izingqalasizinda ezifana nezikole kanye nezinye zazingefani ngokwamazinga, kulezi zindawo ababehlaliswe kuzo. Izakhiwo zezikole zabafundi bomdabu base-Afrika zazisemazingeni aphansi kakhulu uma ziqhathaniswa nalezo zabebala. Imfundo nayo ngokufanayo nezinye izidingogqangi yayehlukanisiwe ngokwebala labafundi (Free State's Regional Steering Committee, 2010:2).

Ukwethulwa kwe-*Bantu Education Act*, yonyaka wezi-1953 yakuqinisekisa ukuthi wonke umfundi womdabu wase-Afrika uthola imfundo ezomqeqesha ukuba abe ngumsebenzi ozosebenza kanzima, esikhundleni sokuba abe ngumphathi emsebenzini. Izikhungo zemfundo emazingeni aphakeme zakhiwa zakhelwa abafundi bomdabu, ngonyaka we-1953. Lokhu kwakuqinisekisa ukuthi akekho umfundi onsundu oyothola imfundo esezingeni elilingana nelomfundi webala (Free State's Regional Steering Committee, 2010:3).

### **2.3.2. Osomqulu besifundazwe abalawula ezemfundo**

#### **i) I-Free State School Education Act, yonyaka we-2000**

Babili osomqulu abamqoka kwezemfundo besifundazwe sase-*Free State* esizobabheka. Sizobuka i-*Free State School Education, Act no. 2*, yonyaka wezi-2000 ebunjwe ngemuva kukaHulumeni wentando yabantu. Lo mthetho wakhiwe ngenhloso yokulawula ezemfundo ngokulinganayo esifundazweni. Izinhlosongqangi zalo mthetho ukuthi imfundo ilawuleke ngendlela efuze uMthethosisekelo wezwe kanye nomthetho wezemfundo kazwelonke, i-*School Education Act* we-1996. Izinhlosongqangi zalo mthetho zibekwe ngale ndlela elandelayo (Free State School Education Act, 2000):

- Ukuqinisekisa ukuthi imfundo iyatholakala kuwo wonke umuntu, njengoba uMthethosisekelo wezwe uyalela.
- Ukuqikelela ukuthi imfundo kulesi sifundazwe ihambisana ncmishi nezidingo zabantu baso isifundazwe.

- Kube nesiqiniseko sokuthi kuneqhaza kanjalo negalelo elibanjwa ngokuphelele ngabantu besifundazwe kwezemfundo kusukela kubafundi, abazali, abaqashi, othisha kanye nawo wonke amalunga omphakathi.
- Kube nokulandelelwa ngendlela efanele nengagudluki nakancane emgwaqweni obekwe yiyo yonke inqubomgomo yemfundo yesifundazwe.
- Ukubuyisa isithunzi kanye nezinga elihle kothisha kanye nabafundi ezikoleni ngokuthi kuthuthukiswe usiko lokufunda nokufundisa.
- Ukuqinisekisa ukuthi kunobudlelwano obuhle phakathi kwezikole kanye nemiphakathi eyakhele ukuze kuthekelwane ngolwazi.

Inqubomgomo yolimi yezikole zikaHulumeni kulesi sifundazwe, izokwakhiwa isigungu esimele abazali ezikoleni (SGBs). Izikole zikaHulumeni kumele zamukele abafundi ngokwemithetho ebekwe i-SGB. Uma abafundi sebamukeliwe kulezi zikole, kumele bathole zonke izidingo zokufunda ngaphandle kokucwaswa kwanoma yiluphi uhlobo. Akekho umfundi oyovinjelwa ukuba ngumfundi kulezi zikole ngenxa yokubhaliswa isivivinyo ngaphambi kokuba amukelwe. Akekho umfundi oyonqatshelwa ukufunda kulezi zikole ngoba engahambisani nezimiso-sisekelo zesikole (Free State School Education Act, 2000).

## **ii) Inqubomgomo yolimi yeSifundazwe sase-*Free State***

Inqubomgomo yolimi yesiFundazwe sase-*Free State* iye yabuyikezwa kamuva. Ngamhlazane zingama- 26 March 2014 uHulumeni wesifundazwe sase-*Free State* wabe usukhipha inqubomgomo yolimi entsha. Le nqubomgomo yolimi isatshalaliswa kwisifundazwe, kangangoba iminyango yomasipala ngeminye esanda kuyiyamukela ngenhloso yokuthi iyisebenzise. Eminye iminyango okungesiyo ekamasipala iyalekelelwa ukuba iyiqondisise le nqumgomo futhi kungacini lapho kepha iphinde iyilandele ngendlela efanele ukusetshenziswa kwayo. Ngokwale nqubomgomo yolimi ziyisithupha izilimi ezisemthweni kulesi sifundazwe: isiSuthu, isiZulu, isiTswana, isiXhosa, IsiBhunu kanye nesiNgisi (Free State Provincial Government Language Policy, 2014).

### **iii) Inhlosombono yoMnyango WezeMfundo weSifundazwe saseFree State**

Inhloso-mbono yomnyango wemfundo wesifundazwe saseFree State ukuthi babe wumnyango othuthukisa izinga lempilo lawona wonke umuntu wakulesi sifundazwe. Lokhu bahlele ukukwenza ngokuthi bagqoquzele ukufunda okungapheli nokusezingeni elifanele (Provincial Government Free State Department of Education, Strategic Plan, 2003-2006: 7)

### **iv) Impokophelo yoMnyango WezeMfundo yeSifundazwe saseFree State**

Impokophelelo yalesi sifundazwe kwezemfundo ukuthi basebenze njengomnyango ozikhandlayo nokhuthaza ukuthi zonke izikole zesifunda zisebenzise uhlelo olusha lokufunda kwezemfundo, phecelezi i-*outcomes-based education system*. Injongo yalokhu ukuthi izakhamuzi zalesi sifundazwe zibe ngabantu abazinikele nabathuthukayo zikhathi zonke. (Provincial Government Free State Department of Education, Strategic Plan, 2003-2006: 7). Konke lokhu kumele kwenzeke uma kufezekiswe izinjongo ezihleliwe (*strategic goals*) zawo lo Mnyango zona ke zibekwe kanje:

- Ukutshala izimali kubantu abamnyama, ukuze bathuthukiswe
- Ukwenza izikole zibe izikhungo zokuthuthukiswa komphakathi
- Ukuqeda nya izimo ezenza abantu balahlekelwe isithunzi sabo kanjalo nobubona ezikoleni zalesi sifunda.
- Ukuthuthukiswa kwezinga lokufundisa kothisha
- Ukugqoquzelwa kokufunda nokufundisa okuyimpumelelo, okugxile ohlelweni lwe-*outcome-based education*. Lolu hlelo lusebenzisa kakhulu ulwazi umfundi asuka nalo ekhaya, isibonelo ulimi.
- Ukuqinisekisa ukuthi imfundo ilekelela abafundi kanye nentsha ukubhekana nezidingo zomnotho kanjalo nezenhlalakahle.

Ukufezekiswa kwakho konke lokhu kuncike kwi-*Free State School Education, Act no. 2*, yonyaka wezi-2000 (Provincial Government Free State Department of Education, Strategic Plan, 2003-2006: 7-8).

Olunye lwezinhlelo umnyango wezemfundo wesifundazwe ozihlelile ngenhloso yokuthuthukisa imiphumela yabafundi lubizwa phecelezi nge- *Provincial Strategy on Learner Attainment (PSLA)*. 2011. [<http://www.polity.org.za/article/sa-tate-makgoe-address-by-the->

Amacebo abalulwa ngaphansi kwalolu hlelo:

- Ukwesekwa kwabafundi banikwe amaphakheji ezinsizakufunda, ama-study-guides, amabhuku ayizinkomba zalokho okumele kulandelwe ezifundweni.
- Ukunika abafundi ama-CD kanye namabhukwana aqukethe amaphepha okuhlolwa okwedlule kanye nama *memorandum*.
- Ukuqeqeshwa kothisha ngezimpelasonto emihlanganweni yokucobelelana ngolwazi.
- Usizo oluvela kubaHloli bezifundo (*subject advisors*) befundisa kulezo zikole ezinemiphumela emibi kakhulu.

**v) Izikole okuzokwenziwa kuzo ucwaningo**

Izikole okuzokwenziwa kuzo ucwaningo zise-*Harrismith*, yona-ke eyidolobhanyana esifundazweni sase-*Free State*. Lesi sifundazwe sakhiwe yizifunda ezinhlanu, i-*Northern Free State* (iFezile Dabi), iLejweleputswa, iXhariep, iMotheo kanye neThabo Mofutsanyana. Ebese kuthi iThabo Mofutsanyane ibe isifunda okungena kuso umasipala wendawo owaziwa ngeMaluti-A-Phufong, okungena i-*Harrismith* ngaphansi kwawo. IMaluti igama lesiSuthu elisho izintaba zoKhahlamba. Kanti igama elithi Phofung lisho isicongo (*Sentinel*). IMaluti-A-Phufong iyona enabantu abalinganiselwa kumaphesenti angamashumi amane nesithupha, lokhu okwenza kube yibo abaningi kakhulu kunabo bonke abantu besifunda iThabo Mofutsanyana (Statistics, South Africa, 2011).

**vi) Isimo semiphumela yabafundi beSifundazwe saseFree State**

Ngesikhathi kwethulwa inkulumo yesifundazwe mhla zingama-26 KuNhlangulana kowe 2014, uNdunankulu wesifundazwe, u-Ace Magashule ubeke kanje:

Sizothuthukisa izinga lemfundo, ukufunda kanye nokufundisa, ezikoleni zethu. Lokhu kuzokwenzeka ngoba sinezinhlelo ezihleliwe lapho izikole zizolandela ukuhlola kwaminyaka yonke okuwuhlelo lukazwelonke. Sizophinde sibe nokuxoxisana nabafundi zikhathi zonke njengoMnyango wezemfundo kanye nohulumeni. Sesinezinhlelo kanye nezinjongo ezicacile futhi ezinembayo ngezikole zethu, phakathi kwazo sifuna ukuthi imiphumela kamatikuletshe

inyuke ifike kumaphesenti angama 90 ekupheleni konyaka. (State of the Province Address, 2014).

Noma kunjalo, isifundazwe sase-*Free State* sizithola sinezibalo ezehlile emiphumeleni kamatikuleletsheni okungenani ngamaphesenti angama-4.2 ngonyaka we-2013. Lokhu kungoba izibalo zemiphumela bezikade zingamaphesenti angama-87 ngonyaka we-2013, okuthe ngonyaka we-2014 aba ngama-82.8. Lokhu kwenzeka nje yize noma uMnyango wezeMfundo kanye noHulumeni wesifunda kade ube nezinhlelo ebezisophe ukuthi zikhiqize ziphinde zenyuse isibalo sabafundi abaphumelela umatikuleletsheni kusukela kumaphesenti angama-87 kuya kwangama-90. Kepha ngonyaka we-2014 inani labafundi abaphumelele umatikuleletsheni lehlike ngamaphesenti angama-4.2. (Matric-results.2015.<http://ewn.co.za/2015/01/05/2014-matric-results-announced>).

Lo mbiko ukuveza ngokusobala ukuthi izinhlelo zokuthuthukisa imfundo ezikhona njengamanje kulesi sifundazwe, cishe nakuzwelonke, azitheli izithelo ezilindelekile ngenxa yokushaywa indiva kwengqikithi yenkinga ezindlini zokufundela. Lokhu kufakazelwa nayizibalo zemiphumela kamatikuleletsheni weminyaka edlule yesifundazwe. Kusobala ukuthi ikhona inkinga ekhona ikakhulu kwisifunda iThabo Mofutsanyana, lapho sithola khona i-Harrismith. Lezi zibalo ziveza iThabo Mofutsanyana njengesifunda esinemiphumela ephansi kusukela onyakeni we-2009 ,iminyaka ilandelana kuze kube unyaka we-2011 , (Umdwebo 1.1) [<http://www.polity.org.za/article/sa-tate-makgoe-address-by-the-mec-for-education-during-the-2011-grade-12-well-done-function-cut-bloemfontein-05012013-2013-01-09> ]

#### **Umdwebo 1.1:**

<b>Izifunda</b>	<b>2011</b>	<b>2010</b>	<b>2009</b>
Xhariep	79.50	73.24	74.16
Motheo	74.20	74.59	71.84
Thabo Mofutsanyana	74.20	65.69	66.00
<i>Northen Free State</i> (Fezile Dabi)	73.80	68.89	69.62
Lejweleputswa	80.00	80.00	80.00

## 2.4. Izinga lezilimi zomdabu e-Afrika

Izilimi zomdabu ezwenikazi lase-Afrika zilinganiselwa ezinkulungwaneni ezimbili namakhulu amahlanu (UNESCO, 2011). Yize-ke noma ziziningi ngale ndlela izilimi zomdabu ezikhulunywa e-Afrika, ziyikhulu namashumi ayisikhombisa nesithupha kuphela nje ezisetshenziswayo, ngesikhathi kufundwa nakhona hhayi ngendlela egculisayo (Gadelii, 2004). Izibalo zikhomba ukuthi iningi lamazwe ase-Afrika ancanela ukuphoqa ukuthi kusetshenziswe ulimi lwabelumbi (*English, French & Portuguese*) njengolimi lokufunda, ukufundisa nokuhlolwa kwabafundi, ezikoleni (UNESCO, 2010), inani labafundi bomdabu base-Afrika okungathi bangconywa ekusebenziseni ulimi lwesiNgisi, lilinganiselwa phakathi kwamaphesenti ayishumi ukuya kwayishumi nesihlanu. Lokhu kuthi akuhambisane nalokho okugcizelelwa nguVan der Bank noBasson (2014) ukuthi izilimi zamabelungu zenza ukuthi kungabikhona ukuxhumana okuhle ngenkulumo phakathi kwabafundi kanye nothisha. Ngenxa yalokhu imiphumela yezifundo iba mibi, bese kwehla nezinga lemfundo. Lokhu cishe kuliqiniso ngoba uma sibheka izinhlelo ezihleliwe zesifundazwe saseFreyistata, isibonelo i-*Provincial Strategy on Learner Attainment (PSLA)* sibonile ukuthi akukho lapho kuhlangezwa ukusetshenziswa kwezilimi zabomdabu zaseAfrika njengezinye zezixazululo zemiphumela emibi kamatikuletseni.

Ukwehla kwezinga lemfundo kube sekudala ukwehla kwezinga lomnotho kanjalo nelempilo (Save the Children, 2011). Okumangazayo ukuthi iningi loHulumeni base-Afrika bathi banezinhlelo zokuthuthukisa imfundo emazweni abo, kodwa akukho okuphathekayo abakwenzayo ukuthi kusetshenziswe izilimi zebele zasemazweni abo ase-Afrika.

UWolff (2006, 2011) noSpernes (2012) basho okufuze lokhu, uma bethi yize noma amazwe ase-Afrika esaphumelela ukuthola inkululeko, kepha namanje asaqhubeka nezinhlelo zezemfundo, ezicekela phansi izilimi zomdabu, ngenxa yokuphoqelesa ukusetshenziswa kwesiNgisi. Isibonelo nje singasenza ngamazwe afana neMalawi, Botswana, Swaziland, Zimbabwe, Namibia kanye nayo iNingizimu Afrika, izilimi zomdabu zisebenza emazingeni esisekelo semfundo, ebese abafundi bephoqwa ukufunda ngezilimi zamaKoloniya (Alexander ,2007).Yizwe laseSomaliya kuphela elinenqubomgomo yolimi ephoqa ukuthi izilimi zomdabu zisetshenziswelwe ukufunda kusukela emazingeni esisekelo semfundo, kuze kuyofika emazingeni aphameke emfundo (Alexander ,2007). Le mizamo yokulwa nokuthi



izilimi zomdabu zebele zisebenze njengezokufunda ihlangabezana nayo yonke inhlobo yezinkinga kanye nezinselelo (Hays, 2009).

Ucwaningo oselwenziwe nolusaqhubeka lusalokhu lukuvezile ukuthi sikhona isidingo emazweni ase-Afrika sokuthi izilimi zomdabu zebele zisetshenziselwe ukufunda (Alexander , 2003a , 2003b , 2007; Bamgbose, 1991; Ramani & Joseph, 2006 ; Trudell , 2005 ; UNESCO , 2003 , 2010 , 2011 ; Wolff, 2004 , 2006 , 2011; Prah , 2014). Yize noma izilimi zomdabu zase-Afrika zingakafiki ezingeni lokuthi zibe izilimi zokufundisa ubuchwepheshe kanye nesayensi iningi lababhali (Alexander, 2003, 2007; Kaschula, 1999) kanye ne-UNESCO (1953) bayakweseka ukusetshenziswa kwezilimi zomdabu zebele ukuthi zibe izilimi zokufundisa. Lapha ngezansi i-UNESCO (1953) iveza ukubaluleka kokufunda nokufundiswa komfundi ngolimi lwebele:

*...it is axiomatic that the best medium for teaching a child is his mother tongue, psychologically, it is the system of meaningful signs that in his mind works automatically for expression and understanding. Sociologically, it is a means of identification among the members of the community to which he belongs. Educationally he learns more quickly through it than through an unfamiliar linguistic medium.*

Ucwaningo oluningi luyawavuna amazwi e-UNESCO (1953). Esifundazweni saseNtshonalanga yeKoloni, eNingizimu Afrika, uProbyn's (2006) uthe uma enza ucwaningo khona, othisha kwesinye sezikole bakuvumile ukuthi ukusetshenziswa kolimi lwamaKoloni (isiNgisi noma isiBhunu) kuyakukhinyabeza ukufunda. Impumelelo ezifundweni zabafundi incike kakhulu olimini olusuke lusetshenziswa njengolimi lokufunda. Ngakho uma abafundi bengalwazi ulimi okufundiswa ngalo angeke benza kahle ezifundweni zabo (ADEA, 2006), (World Bank, 2005). Abaseka imiphumela yalolu cwaningo i-*Save the Children* (2011) uma ithi ukusetshenziswa kolimi lwesibili noma ulimi abangalwazi abafundi kuholela ekutheni bafeyile izifundo zabo, ikakhulu ezikoleni ezingekho esilungwini. Umfundi ufunda ngempumelelo ngolimi lwakhe noma alwazi kangcono. USmkins & Pattersons (2005) bathole ukuthi abafundi baseNingizimu Afrika abasuke bengafundi ngezilimi zabo zomdabu, bathwala kanzima ezifundweni zabo, kube nzima ngisho ukufika ezingeni leshumi nanye (*grade 11*). Ukusetshenziswa kwesiNgisi kungesinye sezizathu ezidala abafundi bezilimi zomdabu bangasiqedi isikole.

Ukusetshenziswa kwezilimi zebele kwenyusa imiphumela yezifundo kanjalo nezinga lemfundo (UNESCO, 2003). Ngaphezu kwalokho ulimi lwebele lwakha isisekelo esiqinile

sokucosha ulwazi, ukuqonda kanye nokukhuluma ulimi okubuye futhi kulekelele ukufunda kalula ulimi lwesibili. Yinye kuphela indlela engasiza amazwe ukuthi abe nohlelo lwemfundo oluyimpumelelo, ukuthi avumele kusetshenziswe izilimi zebele ezikoleni (UNESCO, 2010). Uma abafundi befunda ngolimi lwebele, bazizwa besekhaya (Save the Children, 2011). Uhlelo lwemfundo eNingizimu Afrika efike kanye nenkululeko lwakhelwe phezu kwenjulalwazi ye-*OBE (Outcome-Based Education)*. Lolu hlelo luthatha ngokuthi wonke umfundi uma eza ezindlini zokufundela usuke enolwazi asuka nalo ekhaya, angalusebenzisa ukwenza kahle ezifundweni zakhe, kanye nokukhulisa ulwazi analo. Uma umfundi engasebenzisi ulimi lwakhe lwebele lolu athole ngalo ulwazisisekelo ekhaya, kwenza angakwazi ukuxhumanisa ulwazi analo kanye nalolo okumele aluthole esikoleni. Luncike kakhulu kulokho okusuke kwaziwa umfundi (*Learner-Centred approach*). Uma umfundi engeke abambe iqhaza ngenxa yokungalazi ulimi okufundwa ngalo, uhlelo lonke lwe-*OBE* luyakhubazeka (Alexander, 2007).

Ukufundwa kwezincwadi zobuciko nemibhalo ezifana namanoveli nezindatshana ezibhalwe ngolimi okungesilo olwebele kuyayikhubaza imfundo. Lawa ngamazwi ka Wa-Thiong'o (1986) lapho ugqugquzela ukusetshenziswa kwezilimi zebele zase-Afrika. Uma umfundi efunda izincwadi ezikhuluma ngesimo angenalo ulwazi lwaso kumenza alahlake futhi angakwazi ukulandela ukuthi kwenzekani. Ngakho uma umfundi ezofunda ngezimo ezihlobene nezimo aseke wezwa noma akhulele ngaphansi kwazo, lokho kwenza kubelula ukuqonda, ukulandela kanye nokufunda. Ngaleyo ndlela uzizwa esekhaya futhi amukelekile. Akugcini lapho kodwa kukhuliswa nolwazi analo ngomphakathi avela kuwo kanye nezwe lakhe (Ndoye, 2003; Moulton, 2003).

Zonke izilimi emhlabeni zisetshenziselwa ukuxhumana kwabantu emazingeni amaningi ahlukahlukene (Alexander, 2007; UNESCO, 2010) kanti njalo uma ulimi lusetshenziswa njengendlela yokuxhumana luphinde lube yinsizakusebenza (*resource*) kodwa khona manjalo lungaphinde lube yinkinga (Ruiz, 1995). UMongameli waseNingizimu Afrika osewabeka phansi izintambo, uMongameli Thabo Mbeki, siyamthola ekusho lokhu ku-Alexander (2004). Ezinye zezifiso zowayenguMongameli Mbeki kwakuwukuthi izilimi zomdabu zase-Afrika zisetshenziswe njengezinsizakusebenza ngenhloso yokulekelela ukuthuthuka komnotho kanye nokukhululwa kwezilimi zomdabu kububha (Alexander, 2007).

Yize kunjalo, izingqinamba ezime endleleni yokukhuphula ukubaluleka nokusetshenziswa kwezilimi zomdabu zase-Afrika ziseningi. Kunalabo bantu abathi ulimi lwesiNgisi yilona limi

lomhlaba wonke jikelele, ngakho izilimi zomdabu azinayo indawo. Ulimi lwesiNgisi yilona limi lokufunda nokufundisa kanjalo futhi ulimi lokuthola umsebenzi (Alexander, 2004; UNESCO, 2011). Uma sibuka emuva umlando wemibuso yamaKoloniya ezwenikazi lase-Afrika kuyavela ukuthi ulimi lwesiNgisi belungadlondlobele lodwa. Kepha phakathi kwezinye zezilimi zamaKoloniya ebezidlangile, singabala ulimi lwesiFrentshi kanye nesiPutukezi. Kanti uma sibuyela emuva kancane ngaphambi kwalokho, kuyavela ukuthi ulimi lwesiLathini yilo olwaludlondlobele ngezikhathi zombuso wamaRoma. Lokhu-ke kusinika umbono othi noma ulimi lungadlondlobali luyaphelelwa amandla, ludlulwe ngezinye izilimi. Ngakho-ke izilimi zomdabu nazo zingakwazi ukuba namandla, zidlondlobale uma zinikwa ithuba lokwenza kanjalo (Kaschula, 1999; Alexander, 2004). Asisho-ke nokho ukuthi kungaba into elula ukwenza lokhu ngenxa yokuthi ulimi lwesiNgisi lube nomthelela ekudlondlobaleni kwezwe laseMelika nelamaNgisi ekuqoqhobaleni amandla omnotho, amandla kwezombusazwe kanye namandla kwezempi emhlabeni jikelele (Wright, 2002; Crystal, 2003).

Noma kunjalo kodwa uQorro (2004) ukholwa ukuthi umphakathi kumele uqwashiswe ngokubaluleka kolimi lwebele. Kumele umphakathi wazi ukuthi ukuba yisifundiswa akuchazi ukwazi ulimi lwesiNgisi noma ulimi lwamaKoloniya kuphela, futhi akuchazi ukuthi umuntu alahle ulimi lwakhe lwebele. Ukulahla ulimi lwebele kunemithelela eminingi emibi, okungabalwa phakathi kwayo ukungathuthuki kokuqonda kanye nolwazi kubafundi (*cognitive academic growth*). Ulimi lwamaKoloniya akumele lusebenze lodwa ngoba alwenele ukuthuthukisa umnotho.

Ikhonyana nokho imizamo eyahlukahlukeni yokuthi izilimi zomdabu zisetshenziswe njengezilimi eziyizinsizakusebenza eyenziwe ngabholi base-Afrika esingabala phakathi kwabo, uMongameli waseMozambique (uJoaquim Chissano) kanjalo noMongameli waseNingizimu Afrika (uThabo Mbeki). UMongameli Chissano uke wasebenzisa ulimi lwesiSwahili emhlanganweni we-AU (African Union) ayekade engusihlalo wayo, wayeqala ukwenza lokhu. Ingani phela izilimi ebezidla ubhedu uma kunemihlangano yalolu hlobo bekuba ulimi lwesiNgisi, isiPutukezi kanye nesiFrentshi. Lokhu kwamangaza abaningi kepha kwacaba indlela, kwenza ulimi lwesiSwahili lwaba ulimi olusetshenziswayo emihlanganweni ye-AU (Alexander, 2004). Lesi senzo siphinde saba nomthelela wokushintsha kancane imiqondo nemicabango yabholi base-Afrika ekutheni bambuleke inkungu. Ingani amehlo abo ngaphambilini abe elokhu egcwele ulwembu lokuthi izilimi okumele zisetshenziswe uma kunemihlangano emikhulu kumele kusetshenziswe izilimi ebezisetshenziswa ngezikhathi

zombuso wamaKoloniya. Kwaqala kwaqwebuka emehlweni ukuthi izilimi zomdabu akusizo izilimi nje kuphela zokusetshenziswa emakhaya kanye nasemazingeni esisekelo semfundo kuphela (Alexander, 2004; Kaschula, Morstert, Schafer & Winenand, 2007; Kamwangamalu, 2000, 2009). Lokhu kuyizinkomba zokuthi ukuhlolwa kolimi kanye nenqubomgomo yolimi kwenziwa ngendlela okungesiyo emazweni ase-Afrika ngenxa yokuzenyeza kanye nokwesaba. Amazwe amaningi ase-Afrika ehluleka ukwakha inqubomgomo yolimi enesigqi ngemuva nje kokuthola inkululeko (Alexander, 2004; Wolff, 2004).

Okuqubukayo ngezilimi zomdabu ukuthi ziyizilimi ezingasetshenziswa ezindaweni ezahlukene, zingaba izilimi zemfundo, isayensi nobuchwepheshe (Ipara & Mbori, 2009). Okwenzeke olimini lwesiBhunu lapho luthuthukiswa luba lokufunda, ukufundisa, ukuhlola kanjalo nokucwaninga isayensi, yinto engenzeka nasezilimini zomdabu (Mutasa, 2002:243). I-UNESCO (2011) iyakuveza ukuthi izilimi zomdabu zineqhaza elikhulu ekwenzeni ukufunda nokufundisa kube lula ngoba lokhu kugudluzela ingqinamba yolimi. Ngaphezu kwalokho ukusetshenziswa kwezilimi zomdabu kuvala igebe elikhona phakathi kolwazi kanye nempilo yomfundi yangaphandle kanye nalolo lwazi aluthola esikoleni (Wolff, 2000; UNESCO 2011).

Ucwaningo lukaWright (2002) alwenzile lapho ehlola ukubaluleka kwezilimi zomdabu emaNyuvesi aseNingizimu Afrika, uthole ukuthi iningi labafundi lincamela ukungabhaliseli ukufunda izilimi zomdabu. Lokhu kuyimbangela yenkoleloze yokuthi izilimi zabamhlophe yizona kuphela izilimi ezibalulekile. Lokhu kunomthelela omubi ngoba isibalo sabafundi bomdabu base-Afrika ababhalisela ukwenza izilimi zabo sishona phansi, inani labo eminyangweni yezilimi zomdabu lishona phansi ngesivivini. Kubukeka sengathi uhulumeni ayikho imizamo ayenzayo ukulekelela ukunqanda lesi simo.

Ngendlela ecishe ifane, uBeukes (2008:21) ugqogqozela ukusetshenziswa kwezilimi zomdabu ezisemthethweni. Lokhu ukwenza ngokuthi agxeke uHulumeni ngqo, uma ethi *“It is common knowledge that language policy implementation is a matter of concern for language stakeholders and experts alike. It seems as if government lacks a commitment to its own Language Policy Framework”*. Uphinde akuveze obala ukubaluleka kokuhlolwa kabusha kwenqubomgomo yezilimi eNingizimu Afrika (Beukes, 2008: 5 & 21).

Enye inkinga evezwa nguNkuna (2010) ngesimo sezilimi zomdabu ukwehla kwezibalo zalabo abagodile ezilimini zomdabu. Iminyango yezilimi zomdabu kumanyuvesi aseNingizimu Afrika ayikugqizi qakala ukuthi iqashe labo abagodile kulo mkhakha. Uveza ukuthi iningi

lale minyango linabasebenzi abaneminyaka engaphezu kweminyaka engamashumi amane kuya phezulu. Lokhu-ke kuzophetha ngemiphumela emibi ngoba ngeke kube nentuthuko.

NgokukaWright (2002) izilimi zomdabu kanye nolimi lwesiNgisi zinendima ebaluleke ngokufana njengezilimi eziyizinsizakusebenza, kanti futhi akumele abantu batuse ulimi olulodwa, bacindezele olunye. Ukushaywa indiva kwezilimi zomdabu kusukela emazingeni aphantsi emfundo, kuthi kuqamba kufika ezikhungweni zemfundo ephakeme kusuke sekonakele vele. UEdu-Buandoh noOtchere (2012) ocwaningweni lwabo bathi ngenxa yenqubomgomo yolimi lwesiNgisi kuphela okuyiyo esebenza ezikoleni eziningi, ezweni laseGhana, abafundi abaningi abazifuni nalapho zinyathele khona izilimi zabo zomdabu.

URama Pillay (2004) ubika ukuthi abafundi eNingizimu Afrika, KwaZulu-Natal, babhekene nenkinga yolimi olusetshenziswa njengolimi lokufunda nokufundisa. Ngenxa yokusebenza kweSingisi, abafundi bayehluleka ukuxhumanisa ulwazi abalufunda esikoleni kanye nolwazi abaluthola ekhaya. Kanjalo futhi, ulwazi abaluthola esikoleni abakwazi ukulusebenzisa ekhaya. Yikhona kanye lokhu okuba yimbangela yokuthi othisha bancamele i-code-switching.

Sibuye simcaphune uPillay (2004) lapho ethi:

*...three democratic elections have come and gone yet the curriculum and especially that of languages still reflects that of our country's past because English and Afrikaans are the only languages that are offered as first and second languages respectively. This adversely affects isiZulu L1 learners because they are forced to learn English as a first language and Afrikaans as a second language. This anomaly goes against the spirit of the new constitution.*

NgokukaWright (2002) kuwumkhuba omubi ukuthi kugqugquzelwe abafundi abasebancane emazingeni aphantsi ukuthi bakhethe ukufunda ngesiNgisi uma ulimi lwabo lwebele luwulimi lomdabu. Okunye akuvezayo ukuthi zikhona izingqinamba, phakathi kwezinye, ubala ukushoda kwezincwadi ezibhalwe ngezilimi zomdabu. Enye yezingqinamba yileyo yokuthi abanye bothisha abaqeqesheke kahle ukufundisa izilimi zomdabu. Umbuzo-ke awuvezayo owokuthi njengoba kushoda izincwadi ezibhalwe ngezilimi zomdabu ikakhulu emkhakheni yesayensi nakweminye, izilimi zomdabu zizosetshenziswa kanjani njengezilimi zokufundisa? Omunye umbuzo awuvezayo othi, njengoba othisha bethanda ukufundisa ngesiNgisi nje, izilimi zomdabu zizothuthukiswa kanjani?

UBeukes (2008) uthi ingqungquthela eyacaba ikusasa ngokuhlelwa kolimi eNingizimu Afrika, eyayibanjelwe eNyuvesi yaseWits ngonyaka we-1996, 29 kuNhlangulana, yeza nezinto ezibalulekile. Phakathi kwezinto azibalayo, ukuhlolwa kokusetshenziswa kwezilimi kanye nezinkinga ezikhona uma kuthintwa isihloko solimi kanye nepolitiki eyaye ihambisane nelesi sihloko, ezwenikazi lase-Afrika. UBeukes (2008) uma eqhubeka ekhuluma ngokuhlelwa kolimi, usebenzisa igama i-*bottom-up language planning*. Uqhubeka athi kumele kuqashelwe ukuthi ngubani lona ohlomulayo ngokulandela le ndlela yokuhlelwa kolimi kanjalo nenqubomgomo yolimi. Uma eqhubeka ucaphuna uKaplan noBaldauf (1997:196), lapho bethi iziphathimandla nalabo ababumba umthetho othinta izilimi bavamisile ukuthi bangayiqgizi qakala eyokuxhumana nalabo bantu abathintekayo noma abanikazi bezilimi ezichaphazelekayo. Ukuze-ke siqaphele ukuthi ubulungiswa buyenzeka ekulandelweni kwenqubomgomo yolimi kanjalo nokubona igebe; kumele sicubungulise izinjongo kumbe izinhloso zayo inqubomgomo yolimi (Beukes, 2008:1).

NgokukaWright (2004) ukufundisa abafundi bezilimi zomdabu ngezilimi zabo zebele kungcono kakhulu ngoba yizona zilimi abazaziyo futhi abazazi kangcono. Kodwa khona lapho uphinde athi ukuthatha lesi sinqumo zibe zingekho izinsizakufundisa, kungekho zincwadi kanye nothisha abaqeqeshwe ngokwanele ezilimini zomdabu, ukudlala ngegeja kuziliwe. Ngokwakhe lokhu kudala izinkinga eziningi kunezixazululo. Ukuhluleka ukuthuthukisa izilimi zomdabu ngenxa yokuswela izinsizakusenza kanjalo nabantu abazosebenza kuhlukumeza lezo zilimi zomdabu ngoba labo abasemagunyeni basuke beyizehluleki. Uma-ke isimo sinjalo sisuke sesiyinkinga edinga ukusukunyelwa phezulu.

Inqubomgomo esebenzayo akumele incike ekutheni yiluphi ulimi olunedumela nesasasa, kepha akube ulimi olwaziwa abafundi kanye nothisha. Ngaphezu kwalokho ukushoda kwamagama namatemu esayensi kanjalo nezinsiza kusiza ngezilimi zomdabu akufanele nakancane kube yizona zizathu ezinqanda ukusetshenziswa kwalezi zilimi njengezilimi zokufunda nokufundisa (Ramani & Joseph, 2006).

UNdimande-Hlongwa (2009) usethulela izingqinamba amazwe aseNingizimu ne-Afrika abhekene nazo uma kubuyekwezwa uhlelo lolimi kumbe izihloko ezithinta ulimi. Ukuveza lokhu nje naye ukususela kuMazrui noMazrui (1998:9), ukuthi uma wazisa ulimi lwakho futhi ufuna lukhule lusetshenziswe izizukulwane kufanele ulingise amaBhunu kanye nabantu baseSomaliya bona abazazisayo izilimi zabo, ngokuthi bakulwele ukusetshenziswa kwazo njengezilimi ezisemthethweni, (Ndimande-Hlongwa, 2009:10). Uma eqhubeka uNdimande-

Hlongwa, uthi kunokwenzeka-ke ukuthi akukho kahle ezinhlelweni zikahulumeni waseNingizimu Afrika ngokweqiniso ukuthi izilimi zomdabu zithuthuke zifike ezingeni lokufunda nokufundisa. Uma kungenzeka lezi zinsolo zibe yiqiniso, uhulumeni uyobe engahlukile neze namanye amazwe ase-Afrika wona a vele aqoke ukusebenzisa ulimi lokufika, okuyaye kube isiNgisi noma isiFrentshi njengolimi olusemthweni, ebese kuthi ezomdabu zishaywe indiva (Ndimande-Hlongwa, 2009:11).

Nakuba sesadlula obandlululweni, insila yobandlululo isasele kwabaningi. Le nsila ibonakala ngokuthi kuthi nalapho uHulumeni nezikhungo zemfundo sekuvumela ukusetshenziswa kwezilimi zomdabu zase-Afrika, kodwa iningi labafundi nabafundisi, libe lilokhu likhombisa ukungakuthakaseli kahle ukufunda kumbe ukufundiswa ngezilimi zomdabu. Kunalokho abantu abaningi, okuhlanganisa nabafundisi bezilimi zase-Afrika abangama-Afrika basemanyuvesi ehlukene, abasezikoleni zemfundo eyisisekelo, abafundi abasaqeqeshwa basabona isiNgisi kuyilona lulimi oluhloniphekile futhi olufanele imfundo ephakeme (Nkosi: 2014). Lokhu akugcini kubafundisi nabafundi kuphela, kepha ngisho nabazali abaningi bancamela ukuba izingane zabo zifunde futhi zifundiswe ngolimi lwesiNgisi (Eketsang, 2013; Kamwangamalu, 2003; Nkosi, 2013; Somhlahlo, 2009). Inkinga enkulu idalwa ukuthi isiNgisi kubukeka sithathwa njengolimi umuntu abonakala ngalo ukuthi uhlakaniphe kangakanani. UMngadi (2013) no-Wa Thiongo (1986) bathi isiNgisi kubukeka sengathi yilona lulimi okuhlolwa ngalo izinga lokuhlakanipha komuntu. Lokhu kwenzeka nakuba uMthethosisekelo wezwe laseNingizimu Afrika ukugcizelela ukuthi izilimi zonke ezisemthethweni eNingizimu Afrika ziyalingana, kumele zisetshenziswe futhi zihlonishwe ngokulinganayo (The Constitution of the Republic of South Africa 1996). Ngakho-ke ukungabi nenasasa ngezilimi zesiNtu (zomdabu zase-Afrika) kuyinkinga ngoba kunomthelela ekubeni abafundisi abaningi bangazimbandakanyi nalezo zifundo ezifundiswa ngalezi zilimi.

UWebb noKembo-Sure (2000); uDesai (2012) kanye noAdegbija (2000) baphawula ngokuthi izinga eliphansi lokuphumelela kwabafundi kanye nezinga eliphezulu lokuyeka kwabo ukufunda kungezinye zezinkinga ezidalwa ukungafundi ngolimi lwasekhaya. Ukufunda ngolimi lwebele kwenza abafundi baphumelele kahle ezifundweni zabo ngoba basuke befundiswa ngolimi abalwaziyo. Kusobala-ke ukuthi ulimi okungelona olwasekhaya lufaka ingcindezi kwabanye abafundi, kakhulukazi labo abasuke befundiswa ngolimi okungesilo olwebele. Isibonelo, kuye kwenzeke uthisha athi efundisa ngolimi lwesiNgisi, abuye ezwakale esefundisa ngolimi lwesiZulu. Lokhu kungenxa yokuthi uthisha usuke ebona ukuthi

ukuxhumana phakathi kwakhe nabafundi bakhe akuhambi kahle. Yingakho nje uDeumert nabanye (2005: 312) bethi:

*...even though English is used as medium of instruction in many South African schools, spoken interaction in the classroom (student-student as well as teacher-student) usually takes place in the native language since English competency is low among students as well as among teachers.*

UPhiri, uKaguda kanye noMabhena (2013) bacashunwa nguNkosi (2014) uma bethi izingane kumele zifundiswe ngolimi lwazo ngoba lokhu kunyusa izinga lempumelelo ezifundweni, kanti kunciphisa nezinga lezingane eziyeka ukufunda / ezingasiqedi isikole. Lokhu kufakazelwa nangu Wa Thiong'o (1997) othi: *'If you want to hide knowledge from an African child, put it in English or French'* (Wa Thiong'o, 1997: 1). Lokhu kuchaza khona ukuthi lapho abafundi befundiswa ngolimi lwesiNgisi, kuningi okubaphuthelayo ukukufunda njengoba isiNgisi kusuke kungelona ulimi lwabo lwasekhaya. Ngamanye amazwi, olunye ulwazi alufinyeleli kubafundi kahle uma bengafundi ngolimi lwabo lwasekhaya. Lokhu kuyahambisana nocwaningo olwenziwa oBender, Dutcher, Klaus, Shore kanye noTesar (2005) lapho becashunwa nguNkosi (2014) sibathola begcizelela ukuthi lapho abafundi befundiswa ngolimi okungolwabo bafunda kahle, imiphumela ibe mihle futhi kunciphe nesibalo sabafundi abayeka isikole.

Kanti uTsui noTollefson (2004: 2) becashunwa nguNkosi (2014) bathi: *"Medium of instruction is the most powerful means of maintaining and revitalizing a language and a culture"*. Lokhu kuchaza khona ukuthi lapho abafundi befundiswa ngolimi lwasekhaya, ulimi lungakhula ludlondlobale futhi lugcineke kahle. Ngakho uma amanyuvesi angafundisa nangezilimi zasekhaya, kungasiza ekukhuliseni izilimi zoMdabu zase-Afrika ezisemthethweni eNingizimu Afrika.

Ngokuka-Alexander (1989), ingane ifunda kangcono futhi kalula uma ngabe inikwa ithuba lokufunda esikoleni ngolimi lwayo lwebele, ikakhulu emazingeni aphansi. Ugqugquzela ukusetshenziswa kwezilimi zomdabu ngoba ethi zinalo iqhaza ezingalibamba elibalulekile kwezombusazwe, ukubuyisana nokuzwana kwesizwe, ukukhulisa imfundo kumbe ezemfundo kanye nomnotho wezwe (Alexander, 1989:65). Ngakolunye uhlangothi uKamwangamalu (2004) uveza umbuzo uthi yini eyenza isigaba sesithupha soMthethosisekelo singaqondi ngqo kulokhu esikushoyo. Ngokwakhe lokhu ukubona kudala inkinga ngoba kushiya imibuzo eminingi enjengokuthi ngubani okumele athathe isinqumo sokuthi isifiso salowo mntwana



ofunda ngolimi lwakhe noma lolo alufunayo anikwe invume yokwenza kanjalo? Nanokuthi kusetshenziswa ziphi izinkomba okuyizona ukuthatha isinqumo sokuvumela umfundi lowo ukuba anikwe igunya noma ithuba lokufunda ngolimi lwakhe? (Kwamangamalu, 2004:250).

Sicaphuna uCummins nabanye (2012) lapho bethi:

*...language in education plays a key role in effective teaching and learning worldwide and learner proficiency in medium of instruction largely determines academic success. Sound research in language in education is crucial to inform language policy and practice which promotes social justice and learning for all. This is pertinent to South Africa (Cummins et al., 2012:17).*

UPrah (2005) uthi ulimi olusetshenziswa ngesikhathi sokufunda nokufundisa emphakathini luba wulimi olukhombisa ukuthi ngubani oqhoqhobele amandla ombuso nokuthi ngubani ocindezelekile kunomunye. Uma ulimi lusetshenziswa ngesikhathi sokufunda nokufundisa lokho kuphinde kuchaze ukuthuthuka kolimi lwebele njengolimi losiko, lwesayensi kanye nobuchwepheshe. Ngakho-ke ukukhululeka kwezamasiko nokukhululeka kwabomdabu base-Afrika kungeke kwabonakala uma ulimi abafunda ngalo ezindlini zokufundela kungelona ulimi lwabo lwebele. NgokukaPrah (2005) abomdabu base-Afrika kumele bafunde ngezilimi zabo kusukela emazingeni aphansi kuze kuyofika emazingeni emfundo ephakeme. Uze enze isibonelo ngolimi lwesiSwahili eTanzania lapho lusetshenziswa khona njengolimi lokufunda nokufundisa. Ucwangingo oselwenziwe ezikhungweni eziningi ngaphambilini eNingizimu Afrika luthole ukuthi inqubomgomo yolimi yakuleli lizwe ayilandelwa futhi ishaywa indiva (Gumbi: 2014).

Kubaluleke kakhulu ukuthi kutholwe amacebo okuthuthukiswa nokusetshenziswa kwezilimi zomdabu ezindlini zokufundela zibe izilimi zokufunda nokufundisa. Lokhu kubalulekile ngoba kulekelela abafundi bezilimi zomdabu ekutheni bafunde ngokunethezeka futhi bahlomule ngemiphumela emihle ekufundeni kwabo njengoba kwenzeka kubalingani babo abakhuluma ulimi lwesiBhunu nesiNgisi (Kamwendo, Hlongwa & Mkhize 2013; Brock-Utne & Hopson 2005; Bamgbose 2005).

Akumele kube inkinga ukuthuthukiswa kwamatemu amasha ezilimini zomdabu. UBatibo (2010) kanye nenhlangano – *Academy of Languages* (ACALAN, 2014) babeke imigomo okumelwe ilandelwe izilimi zomdabu ukwakha amatemu kanye nokuwathuthukisa. Umgomo wokuqala uthi kumele ukwakhiwa kwetemu kuncike olwazini lokuthi leyonto ethile isebenza ngandlelani (*concept-based*) kodwa kunganciki egameni nje, kanti njalo noSager (1996)

uhamba phezu kwamazwi afanayo. Ukukhuliswa kwezilimi zomdabu zibe ngezokufundisa (*intellectualisation*) ngokuthi kwakhiwe amatemu, i-ACALAN iveza amacebo okwenza lokhu: i- *Coinage, clipping, blending* kanye ne-*acronym*.

Isibonelo siyasithola kuRamani & Joseph (2006), bakwazile ukwethula iziqu zebhashela efundwa kusetshenziswa ubulimimbili (isiNgisi nesiSuthu). Baphakamisa ukuthi ukuhunyushwa kwezincwadi zisuselwa esiNgisini ziyiswe ezilimini zomdabu, kumele kwenziwe ngokubambisana phakathi kothisha besiNgisi nabezilimi zomdabu. Abafundi nabo kumele babe neqhaza abalibambayo ekuhumusheni. Lokhu bangakwenza njengomsebenzi oqhubekayo ukwenzela ukuthi uthisha awuhlale lo msebenzi ukuthi ushaya emhloeni na. Ukwethulwa kwalolu hlelo kube nezinselelo njenganoma yiluphi uhlelo olwethulwa okokuqala. Phakathi kwalezi zingqinamba singabala ukungabibikho kokwesekwa ngokuphelele isikhungo, ukushoda kwalabo abanolwazi lomsebenzi kanye nokuzabalaza ukwamukela izilimi zomdabu emaNyuvesi ayekade engawabantu abamnyama ngaphambilini. Nangaphezu kwalezi zingqinamba lolu hlelo luyaqhuba kanti futhi inani labafundi ababhalisile kulolu hlelo liyanyuka (Ramani & Joseph, 2006).

Kubalulekile ukusho ukuthi izinhlelo ezibulimimbili azihlosile ukuphuca abafundi ilungelo lokusebenzisa isiNgisi. Uhlelo olufana nalolu lwakhelwe phezu kwesisekelo lapho zombili izilimi zinikwa ithuba elilinganayo (Ramani & Joseph, 2006), noMashiya (2010) uyavumelana nalo mbono. Inyuvesi yakwaZulu-Natali inohlelo lwesifundo lapho kusebenza khona izilimi ezimbili (isiZulu & isiNgisi). Lolu hlelo lwaqala ngonyaka wezi-2008 kanti lusahamba kahle.

UQorro (2004:113) ukhala ngokubukelwa phansi kwezilimi zomdabu ngabanikazi bazo. Uthi kumele bashintshe indlela ababuka ngayo izilimi zabo. Banenkoleloze yokuthi ukusebenzisa isiSwahili kukhinyabeza ukufunda kwabo ulimi lwesiNgisi. Le nkinga iphinde yengamele abantu baseZambia futhi. UMwelwa noSpencer (2013) benze ucwaningo ezikoleni zaseZambia, bathola ukuthi abafundi bayakwazi ukukhuluma kahle ulimi iBemba (ulimi lwabo lomdabu) kepha inqubomgomo yolimi yakuleliya lizwe ayinalo lolu limi njengolimi olusemthethweni. Okunye okumangazayo ukuthi eSierra Leone ngokuka Kamanda (2002) inqubomgomo yakulela lizwe iyamucwasa umuntu wakhona oke wafunda wagogoda ngolunye ulimi olungesiso isiNgisi. UMthethosisekelo wakuleliya lizwe ukubeka kucace ukuthi umuntu owamukelekile njengelunga lasePhalamende kumele akhiphe isiNgisi ngamakhala. Lokhu kucwaswa abantu abangalwazi kahle ulimi lwesiNgisi, kwenza abantu bakulela lizwe bangabi nawo umndlandla wokufunda izilimi zomdabu. Iningi lenqubomgomo yolimi lamazwe

asezwenikazi lase-Afrika ayicaci kahle. Isimo esifanayo siyatholakala eTanzania ngokuka-Tibategeza no Du Plessis (2012), lapho kunezilimi eziyikhulu namashumi ayisihlanu zomdabu kepha kube kuqokwe olulodwa njengolimi lokufunda nokufundisa emazingeni esisekelo, isiSwahili. Lokhu kwenzeka yize noma inqubomgomo yolimi yezwe ithi wonke umfundi ufunda ngolimi lwakhe lwebele emazingeni ayisisekelo.

Kanti kolunye ucwaningo lukaProbyn's (2006) luveze ukuthi kwezinye zezikole eNingizimu Afrika othisha bayaye baguqukele (*code-switching*) olimini lwesiNgisi bashiye ulimi lomdabu ngisho emazingeni esisekelo semfundo. Uthi lokhu kwenziwa ukwentuleka kwezincwadi kanye nezinsizakufunda ezibhalwe ngezilimi zomdabu. Uthi esinye sezizathu zokuthi othisha benze lo mkhuba wokuba baguqukele esiNgisini bashiye ulimi lomdabu phakathi ngesikhathi sokufunda kungoba basuke benza izaba zokuthi abazali bangazikhiphi izingane zabo baziye kwezinye izikole, lezo ebezaziwa ngezabelungu.

NgokukaMcGlynn noMartin (2009) lo mkhuba wokushawa indiva kwezilimi zomdabu uyatholakala naseGambiya. IsiNgisi yilona limi olusetshenziswa kuwona wonke amazinga emfundo, yize noma leliya lizwe linezilimi zomdabu eziyisishiyagalombili (Batibo, 2005). Othisha nabafundi babuye baguqukele (*code switching*) ezilimini zomdabu (Mandika & Wolof) uma sebezwa insimbi ishisa esiNgisini. Kodwa khona manjalo kuthiwa othisha kubuye kube yiyo abezwakala sebekhumbuza abafundi ukuthi “*English Please!*” sebememeza. Lokhu cishe kungezinye zezizathu ezenza abafundi bangabambi iqhaza ekufundeni ngokuphelele nangokukhululeka (McGlynn & Martin, 2009). Laba bacwaningi babe sebephetha ngokuthi babone kunesidingo esinqala senqubomgomo yolimi ezovumela ukusetshenziswa kwezilimi zomdabu ezindlini zokufundela. Lokhu kungenxa yokuthi ukunqatshelwa komfundi ukusebenzisa ulimi lwebele njengolimi lokufunda, wukuphula amalungelo olimi (UNESCO, 1953, 2003).

Uma siqhathanisa uMthethosisekelo kanye nenqubomgomo yolimi siyathola ukuthi kunobuhlobo obunzulu phakathi kwalabo somqulu. Lokhu sikubona uma lezi zinhlaka zombili zigcizelela ukugcinwa nokulandelwa kwazo ngenhloso yokuthi kwakhiwe kabusha isizwe kanye nobumbano. Isendlalelo soMthethosisekelo waseNingizimu Afrika sithi: “Thina, bantu baseNingizimu Afrika, siyazamukela izenzo ezingalungile zangenkathi edlule; siphakamisa labo abahluphekela ubulungiswa nenkululeko ezweni lethu; sihlonipha labo abasebenzele ukwakha nokuthuthukisa izwe lethu; futhi sikholelwa ukuthi iNingizimu Afrika ingeyabo bonke abantu abahlala kuyo” (UMthethosisekelo wezwe iNingizimu Afrika we-1996).

Kungenzeka ukuthi uMthethosisekelo kanye nabo bonke osomqulu abakucacisayo ukuthi izilimi zomdabu zisemthethweni (isiZulu, isiSuthu nezinye) kodwa abukho ubulungiswa obuphathekayo kanye noshintsho olubonakalayo, ngemuva kweminyaka engamashumi amabili kubusa uhulumeni wentando yabantu; ome phezu kwesisekelo sobulungiswa (*social justice*). Lokhu kungoba isiNgisi nesiBhunu eNingizimu Afrika kusayizona zilimi ezisadla lubi. Lezi zilimi zisetshenziswa ngokugcwele njengezilimi zokufunda nokufundisa kanjalo nokuhlolwa kwabafundi (Kaplan & Baldauf, 2004:259). Inkinga ngalokhu kungaba wukuthi isenzo esinjena siyizinkomba zokuqhubeka kokubhebhethaka kwengcindezelo yabomdabu eNingizimu Afrika.

Okumele ngabe kuyenzeka ngukuthi izilimi zomdabu zase-Afrika ezisemthethweni e-*Free State* (isiZulu nesiSuthu kanye nezinye) kanye nakwezinye izifundazwe, nazo zisetshenziswa ngokugcwele njengezilimi zokufunda, ukufundisa kanye nokuhlolwa kwabafundi....kepha kuyaqabukeka ukuthi zisebenze emakilasini, kunjalo nje kusuke kungoba uthisha esebhekene nenkinga yokuxakwa isiNgisi ngesikhathi efundisa. Ebese-ke enza lokhu okubizwa nge-*code switching*. Inkinga ngalokhu ukuthi uma sebehlolwa (izivivinyo, ukuhlolwa okuphakathi nonyaka kanye nokuhlolwa kokuphela konyaka) abafundi ababe besanikwa ithuba lokusebenzisa ulimi lwabo lomdabu, kepha kuba isiNgisi sodwa. Lokhu kuyingcindezelo (*oppression*) ngoba kunika abafundi bezilimi zomdabu ingcindezi bazithole bengenzi kahle ezifundweni zabo uma beqhathaniswa nozakwabo ezilimi zabo zebele isiNgisi nesiBhunu. UQorro (2009:17) uveza inkinga eyenzeka ezindlini zokufundela uma simcaphuna lapho ethi:

*...it is meaningless to entertain student's exposure to broken English which is spoken in the classroom since both Teachers and students neither have poor English proficiency. This is because language policy makers in Africa put priority on English under pretext of globalization. Consequently students can neither express themselves well in their first language (isiZulu & Sotho) nor operate well in globalization (English).*

## **2.5. Ukusebenza kwezilimi zomdabu emhlabeni jikelele**

Umzabalazo wokulwela amalungelo okusetshenziswa kwezilimi ngokulinganayo kuhambe kwaze kwaholela ekutheni kube nenqubomgomo ebulimimbili emazweni aphesheya afana neNgilandi kanye neMelika. Kodwa kusobala ukuthi noma sekwenzekile kwaba sesigabeni sobulimimbili noma ubuliminingi, kujike kufane nje ngoba wulimi lwesiNgisi oluvele ludle

lubi. Lokhu kufaka ingcindezi yokufunda kanzima kubafundi bezilimi zomdabu. ULewis (1981) uma ecashunwa nguSwain noJohnson (1997); ubalula ukuthi umlando omayelana nemithetho yokusetshenziswa kolimi lwesibili awukaze wasebenza kahle, kuba yigama nje.

Emazweni aphesheya afana neMelika izikole eziningi zakhona njengesifundazwe i-Arizona zinenqubomgomo yolimi ebeka isiNgisi kuphela njengolimi lokufunda. Ulimi lokufunda luphenduka lube yinkinga kubafundi bezilimi zomdabu. Yingakho-nje othisha kanye nabafundi begcina sebesebenzisa ulimi lwabo lwebele baluxube nesiNgisi, ngenhloso yokubhekana nenselelo yokungalwazi kahle ulimi lwesiNgisi. Kuyaye kusebenze iSipenishi kanye naso isiNgisi uma sekunzima kakhulu. Abafundi bavele basebenzise ulimi lwabo lwebele, iSipenishi uma besebenza ngamaqoqwana ezindlini zokufundela. Omunye wothisha kuzo lezi zikole ngesikhathi socwaningo ukuvumile ukuthi abafundi bayaye basebenzise ulimi lwabo lwebele ukuze bacaciseleke kahle ngalokho abasuke bekufunda. Othisha bakwenza lokhu phezu kokuba inqubomgomo yase-Arizona (Arizona Department of Education, 2010) ithi “*Teachers may use minimal amount of the child’s native language when necessary, no subject matter shall be taught in any language other than English*” (Mackinney & Rios-Aguilar, 2012).

Ngenxa yokuthi othisha base-Arizona banenkolelo eqinile yokuthi ukusetshenziswa kolimi lwebele kwenza abafundi bafunde ulimi lwesibili ngokushesha, bavele bawushaye indiva lo mthetho ongenhla. Bayabavumela abafundi ukuba basebenzise ulimi lwabo lwebele ezindlini zokufundela (Mackinney & Rios-Aguilar, 2012:348).

Ucwaningo olwenziwe nguJaffe (2007) luveze ubufakazi obuhlukile nge-*code switching*. Kuvele ukuthi abafundi bafunda kangcono lapho benikwe ithuba lokufunda ngolimi okuthiwa i-*Corsican* okuwulimi lomdabu. Uthisha unike abafundi ithuba lokuthi basebenzise lolu limi olungelona ulimi lokufunda, esikhundleni lwesi-Frentshi, ulimi olusemthethweni. Nakuba kunjalo, othisha kulesi sikole bayalusebenzisa ulimi i-*Corsican* ukwenzela ukulekelela abafundi ekutheni bafunde ngokugcwele lokho okusuke kufundwa (Jaffe, 2007:60).

Kanti njalo uHu Li noLei (2014) kolwabo ucwaningo lwaseShayina luveze okufanayo. Ukusetshenziswa kolimi lweNgisi sodwa ngesikhathi sokufunda kudala izinkinga kubafundi bolimi lwesiShayina. Lokhu kube sekudala nezinkinga zokuthi inqubomgomo yolimi olulodwa lwesiNgisi kuphela ihlangabezane nokungamukeleki. Othisha kanye nabafundi beza nezilimi zabo zebele uma beza ezindlini zokufundela (Saxena, 2009).

Abafundi baseBrunei (Saxena, 2009) bajwayele ukuzwa izilimi ezinhlobonhlobo zikhulunywa ngesikhathi esisodwa. Ukuxutshwa kolimi iMalay kanye nolimi lwesiNgisi kuyinto laba bafundi abaphila ngayo nsuku zonke emakhaya lapho bephuma khona. Lokhu kuwusiko lwabo ngakho-ke ukuphoqa ukuthi abafundi abafana nalaba basebenzise ulimi lwesiNgisi kuphela ezindlini zokufundela kudala yonke inhlobo yenkinga ongase uyicabange. Kodwa-ke othisha bayakujabulela ukuthi abafundi bakhuluma ingxube yezilimi. Lokhu bakuthatha njengethuluzi elihle kakhulu elingasetshenziswa njenengensizakufunda. Kwelinye lamakilasi lapho umcwaningi ebecele ukubukela (*observation*) uthole ukuthi abafundi abazange basithokozele isifundo sosuku ngenxa yokuthi bebephoqwe ukuba baphendule yonke imibuzo ngolimi lwesiNgisi (Saxena, 2009:180).

NgokukaSaxena (2009), ukuhlelwa kolimi kanye nenqubomgomo yolimi okusebenzisa indlela *i-top-down*, ephoqa ukusetshenziswa kwesiNgisi sodwa ayemukelekile futhi ayisebenzi. Lokhu kuvele ngesikhathi socwaningo, lapho abafundi bevele baphenduka iziduli nje uma bebuzwa imibuzo. Uma kwenzekile baphendula eminye yemibuzo bavele baphendule ngempendulo eyodwa. Ngezinye izikhathi kuze kuphoqe ukuthi uthisha abuze imibuzo kuze kube ukuthi uziphendula yena. Uma ephetha ucwaningo lwakhe wenza isiphakamiso, phakathi kwezinye, sokuthi ulimi lwebele maluvunyelwe lubambisane nesiNgisi.

Ucwaningo lukaHu Li noLei (2014) lusaqhuba khona ukuveza izinkinga ezifuze lezi ezingenhla. Umnyango wezemfundo wasezweni laseShayina uqhubekela phambili nokuphoqelela ukusetshenziswa kolimi lweSingisi kusuka ezikoleni kanye nasemaNyuvesi. Lokhu ukwenza phezu kwezikhalo zabafundi zokuthi othisha banenkinga yesiNgisi. Kwezinye izikhathi othisha baze bafunde encwadini ngenxa yokushoda kolwazi lwabo lolimi lwesiNgisi. Lokhu kuyahambelana nalokho okushiwo yi-UNESCO (2003, 2011) kanye neSave the Children (2011), uma bethi ukusetshenziswa kolimi abafundi abangalwazi kwenza abafundi bangatholi imfundo yeqophelo.

Izinkinga zolimi e-Afrika, iseMelika kanye nakwizwekazi lase-Asia zihlobene. Kuyavela ukuthi ukuhlelwa kolimi kanye nenqubomgomo yolimi ephoqelela ukusetshenziswa kwesiNgisi sodwa ayisebenzi, kepha kudingeka ukuthi izilimi zomdabu zebele zinikwe ithuba lokusebenza njengezilimi zokufunda nokufundisa. Uma othisha behlose ukuthi abafundi bathole ulwazi ukuze benze kahle ezifundweni zabo, kuyomele ukuthi bazisebenzise izilimi zomdabu zebele (Brock-Utne, 2005, 2012, Probyn, 2009; McGlynn & Martin, 2009).

## 2.6. Izingqinamba ekusetshenzisweni kwezilimi zomdabu e-Afrika

Ziningi izinhlobo zezingqinamba eziyaye zibekhona uma kwethulwa imizamo ehlose ukukhipha imikhuba emidala. Zihlukaniswe ngale ndlela elandelayo.

### 2.6.1. Izizathu zezombusazwe

Awukho umdlandla ngakwezepolitiki wokuthi izilimi zomdabu zisetshenziswe njengezilimi ezisemthethweni futhi njengalezo ezithuthukile. Izizathu zalokhu ziningi ezinye zazo zisobala kanti ezinye zicashile. Ngenxa yokuthi ohulumeni basezwenikazi i-Afrika kanye nalabo bomhlaba banezilimi ezinhlobonhlobo zomdabu bayaye-ke bathi kungcono kusetshenziswe kakhulu ulimi lwesiNgisi ukwenzela ukugwema ukuthi kusetshenziswe ulimi lomdabu olulodwa ngoba lokhu kungase kuphehle udweshu ngoba abanini bezinye izilimi ezingaqokwanga njengezilimi ezisemthethweni bazizwe becwasiwe. Kungakho-ke beyaye bancamele ukuthi kusebenze isiNgisi njengolimi oluzobhebhezela ubumbano esizweni, kodwa-ke lesi akusiso sodwa isizathu. Labo abasemagunyeni ombuso wezwe, nabo banomthelela ngoba bayahlomula ekutheni zingasetshenziswa izilimi zomdabu. Bahlomula ngoba lokhu kubakhela lokhu okubizwa phecelezi *i-political elite language regime*. Lokhu kusho ukuthi bona ngabodwana baba nolimi lwabo abazolukhuluma kangcono, ukuze beqisele uquqaba (Sonntag & Pool, 1987:12). Ezinye zezinto ezishiwoyo njengezizathu zokungasetshenziswa kobuliminingi, uma sicaphuna i-UNESCO (2010):

*...first, the use of several mother tongues in education is perceived as an obstacle to national unity. In other words, national unity, it is argued, calls for official monolingualism, and the use of several mother tongues accentuates inter-ethnic Conflict. To prevent or stifle such conflict, use must be made of a trans-ethnic and a-tribal language, frequently a foreign one (UNESCO, 2010).*

Kodwa i-UNESCO iyakuphikisa lokhu ngaphansi kwesihloko esithi *Mother-tongue-based multilingual education is an obstacle to national unity and development*. Umhlaba wonke jikelele ubukade ulokhu uthatha ubuliminingi njengobungozi ekubunjweni kwesizwe esisodwa kanye nasekukhuleni komnotho. Le nkoleloze ihambisana namazwe aseYurophu ethi: Izwe elilodwa elibumbene kumele kube izwe elinesiko elilodwa, libe nolimi olulodwa. Lokhu bekwenza amazwe aseYurophu akholelwe kule nkoleloze, asebenzele ukucindezela ezinye izilimi ukwenzela ukuthi kugcine sekunolimi olulodwa olusemthethweni. Umlando uyabonisa ukuthi inqubomgomo eyakhelwe phezu kwesisekelo sale nkoleloze ayikabi noxolo kanti futhi

awasimami kwezomnotho, njengoba umbiko we-*Human Development* wonyaka wezi-2004 ukubika lokhu. (UNESCO, 2011).

Eminyakeni engamakhulu angamashumi amabili edlule inqwaba yamazwe yenze imizamo yokuthi yakhe inqubomgomo eyamukela ukungafani kwabantu, emazweni abo. Lokhu akwenze ngoba ezama ukubonisa ukuhlonipha ukungafani kwamasiko. Ngaleyo ndlela ucwaningo lungasiza kakhulu ukuhlakaza izinkololeze ezayamaniswa nalokhu (Human Development Report, 2004).

Ukuhlonipha ukwehluka kwabantu ngokwendabuko yabo kanye nangokwamasiko abo kuxazulule inqwaba yezinxushunxushu kanye nezimpi phakathi kwabantu. Lapho kade kusetshenziswa khona ukwehluka kwabo ngokwamasiko ukugqugquzela inzondo kanye nokulwa phakathi kwabo (UNESCO, 2011).

### **2.6.2 Izizathu zezomnotho**

Ukwesabela izindleko (Alexander, 2007) kungesinye sezizathu esidala kuhambe kancane ukuthuthukiswa kwezilimi zomdabu. Labo abanentshisekelo kwezemfundo baveza uvalo abanalo ngakwezezimali uma kuza ekufukuleni izilimi zomdabu, zibe izilimi zokufunda nokufundisa. Bathi ushintsho kanye nemizamo yokwenza izilimi zomdabu zibe yizilimi zokufundisa kungadla izindodla zemali. Phakathi kwezindleko abazibalayo kukhona ezokukhiqiza izinsizakufunda nokufundisa.

Kodwa-ke u-Alexander (2007) uyakuchitha lokhu, ngelokuthi izindleko akumele kube yinto engama endleleni yalo msebenzi. Ngokwakhe, izindleko azisiyo inselelo uma nje zizothathwa kancane kancane. Uze abekise ngokuthi kumele kube khona izinhlelo ezimfushane nalezo ezinde (*long and short term strategies*). Lezi zinhlelo uzihlukanisa izigaba ezine: Izinhlelo ezimfushane. i) Uhlelo lokuqeqesha othisha babe namakhono okufundisa ezindlini zokufundela ezibuliminingi noma ezibulimimbili. ii) Ukwakhiwa nokukhiqizwa kwezichazamazwi ezibuliminingi. Izinhlelo ezinde iii) Izinhlelo ezithuthukisa amakhono okuhumusha kanye iv) nokuthuthukisa amakhono okubhala izincwadi. Lezi zinhlelo ziyobe seziholela ekukhiqizweni kwezinsizakufundisa eziseqophelweni ziphinde zilekelele ukukhiqiza othisha abasezingeni elifanele.

Ukufunda ngezilimi zebele (UNESCO, 2010), kubuyisela umnotho emuva, uma ukubuka ngeso lezomnotho, futhi kuyiphutha. Izizathu ezibekwa phambili ukweseka le nkulum-



mpikiswano ukuthi ukusetshenziswa kwezilimi eziningi zokufunda, ikakhulu uma sekufakwa nezilimi zomdabu, kunyusa izindleko zokufunda. Lokhu kungoba kunokwesweleka kwezincwadi zokufunda kanye nezinsizakufunda ezibhalwe ngezilimi zomdabu. Uma kuzofundiswa ngezilimi zomdabu kuyophoqa ukuthi kukhiqizwe izincwadi zezilimi zomdabu kanye nezinsizakuzisa kufundisa, kube ukuzisabalalisa. Konke lokhu kuyodla izigidi zezimali. Kuphinde kube nokusweleka kothisha abayizingcwenga zolimi lomdabu, ukubaqeqeqsha kuyophinde kwandise izindleko ezingenasidingo (UNESCO, 2010).

Nangaphezu kwalokhu okushiwoyo (Djite', 2008; Stroud, 2002) abukho ubufakazi obubambekayo obuveza ukuthi intuthuko kwezomnotho ihlobene ngendlela enomthelela omubi ekuhlukeni kwabantu olimini nasemasikweni abo. Kodwa kunalokho iqiniso ukuthi kunezinkomba eziveza ukuthi intuthuko iyaba khona ngoba ukwanda kwabantu abanamandla, abanamakhono ahlukene bayavumbuka ngobuningi babo ebese bebamba iqhaza kwezomnotho, ngaleyo ndlela kube nentuthuko ngesivini.

### **2.6.3. Izinkoleloze zomphakathi**

Abantu abansundu kusababusa kakhulu ezingqondweni zabo ukuthi isiNgisi yilona limi kuphela ulimi lomnotho. Lokhu kuyinselelo enkulu esibhekene nayo ngoba lokhu kusho ukuthi liselide ibanga okumele silihambe ukulungisa indlela izilimi zomdabu ezithathwa ngayo yibo uqobo abanini bazo. Lokhu akugcini kuphela emiphakathini, siye sikubone nasezindlini zokufundela lapho izinsizakufunda zingekho ezibhalwe ngezilimi zomdabu. Iningi labafundi basebenzisa izilimi zomdabu emazingeni aphansi esikoleni, kube sekujika gwiqiqi lokhu uma sebesezingeni lesine (*Grade 4*) Lapha-ke basuke sebefundiswa ngesiNgisi noma ngesiBhunu. (Snyman, 2012: 2).

Ngokwababhali abaningi (De Klerk & Bosch, 1993; Kamwangamalu, 2001; De Klerk, 2000; Wolff, 2002; Dalvit, 2004; Aziakpono, 2008), abafundi bezilimi zomdabu kanye nabazali bayaye bancamele ukuthi baye ezikoleni ezizosebenzisa ulimi lwesiNgisi kanye nesiBhunu. Izizathu zalokho ngukuthi (Dalvit, Murray & Terzoli, 2009):

*..they believe this would give them better opportunities in life for further education and future employment. This belief is probably supported by the commonsensical observation that African children who attend schools where English is the only LoLT since the beginning tend to have better life chances than their counterparts who attend rural and township schools where English is taught as a second language. The association between the use of English as*

*LoLT and better life chances raises three types of objections. First of all, one could argue that better quality of education rather than the use of English as LoLT in schools for speakers of English as a first language determines better academic results and ultimately better life chances.*

Ukuze izilimi zomdabu zikhule zibe yizilimi zokufundisa (Bamgbose, 2000; 2003; Wolff, 2011) kumele kusuke inkungu emehlweni yabo abanikazi bezilimi zomdabu uqobo. Kumele inkoleloze abanayo ngezilimi zabo iphume ezingqondweni zabo.

Akumele ukuthi abantu banikwe inkululeko nje kuphela ebese beyekelwa bengazange bafundiswe kahle ngemiphumela yokusetshenziswa kolimi okungesilo olwabo. Lesi senzo siholela ekutheni imizamo yokwethulwa kwezinhlelo zokuthi izilimi zomdabu zibe ngezokufundisa ifane nezithukuthuku zenja. Lokhu kumele kungenzeki (UNESCO, 2010). Kanti ngakolunye uhlangothi uQorro, (2004), uRamani noJoseph (2006) kanye no-Alexander (2007) bavumelana ngokuthi uma nje ulimi luke lwasebenza njengolimi lokufunda nokufundisa, amatemu amasha kanye nolimi olufanele lokufunda luyaye luzikhulele lona kanye namatemu ezesayensi. Lokhu abakushoyo kuyahambelana nalokho okushiwo nguBatibo (2010), yena-ke othi ukuthuthuka kwamatemu kuwumsebenzi ongami kodwa kodwa ohlezi uqhubeka. Ngaphezu kwalokho ukwakhiwa kwamatemu ezilimini zomdabu kusemgudwini ofanele, usho njalo uPulcini (1995) kanye nabanye:

*...in terms of strategies to create new words, African languages are following the same path as other languages (see Pulcini, 1995 for an example with Italian). More and more English borrowings are used, especially in the scientific and technological field (Pluddeman, Mati, Mahlalela-Thusi, 2000; Setati et al., 2002), This can allow for the lexicon to grow very fast, in the same way the English lexicon grew by borrowing existing scientific and technical terms from other languages.*

Ukuphilisana kwabantu base-Afrika. (Fagerberg-Diallo, 2001) kwenzeka ngezindlela eziningi nangezilimi eziningi. Ngakho imfundo esebenzisa ulimi lomdabu iba nomthelela ophathekayo emvelweni nasesimweni sempilo. Abafundi bayakwazi ukusebenzisa lokho abasuke bekufundile ngokuphazima kweso. Izinhlelo zokufunda nokufundisa kusetshenziswa izilimi zemiphakathi zikhomba ukuthi abafundi babamba iqhaza ngazo ekufundeni. Bakwazi nokubamba iqhaza kwezomnotho kanjalo nakwezombusazwe. Akugcini lapho, ngokuhamba kwesikhathi bakwazi nokuthi basize abantwana ngemisebenzi yabo yesikole. U-Alexander (2008) usho okufuze lokhu uma ephawula ngezinkoleloze zabanikazi bezilimi zomdabu, simcaphuna lapho ekubeka kanje:

*...linguistic human rights, political democracy, economic development, successful educational systems, national and continental cohesion, all of these are matters that are integrally related to the language question. For this reason, the two main challenges that we face, i.e., the ideologically determined notion that paralyses many African people in the belief that their languages cannot be languages of power and the lack of will on the part of many political and cultural leaders to promote the languages of the people, will have to be faced head-on (Alexander, 2008).*

Umhlabathi ngokuka-Alexander (2008) uvunde ngokwanele ukuthi imbewu esihlwanyeliwe ezingqondweni zabantu abangama-Afrika basibone isidingo sokuthi amalungelo abanawo olimi, yiwo azoletha inkululeko ngokuphelele ezimpilweni zabo. Ukukhululeka kweqiniso kuzolethwa ukuthi ama-Afrika asebenzise izilimi zawo njengezilimi ezizoletha inkululeko kwezomnotho kanjalo nasezimpilweni zawo.

#### **2.6.4. Izinkoleloze zabafundisi**

Kunenkoleloze kubafundisi abangazazi izilimi zomdabu ethi ukusetshenziswa kwezilimi zomdabu njengezilimi zokufundisa kuhlose ukuchitha ukusetshenziswa kwesiNgisi. Lokhu kube sekutshala uvalo lokuthi bazolahlekelwa imisebenzi yabo. Iqiniso wukuthi ukusetshenziswa kwezilimi zomdabu akuhlosile nakancane ukuchitha isiNgisi njengolimi lokufundisa, kepha inhloso ukuthi izilimi zomdabu zilekelele ukususa udaba lolimi njengengqinamba (*barrier*) ngesikhathi sokufunda (Kamwendo, Hlongwa & Mkhize 2013).

Bayakusho ababhali abaningi ukuthi ulimi luyaba ingqinamba, asibacaphune:

*...if learners do not know the language used as the medium of instruction well enough, they will have problems to develop educationally. Logically, if language abilities do not match with the conceptual requirement, this would lead to frustration and a request to change the medium (Brock Utne and Alidou 2011; Heugh 2000; Wolff 2011; Webb 2004).*

Izilimi zomdabu zase-Afrika zingeke zakwazi ukuthuthuka, kanti vele ziyizilimi ezingelutho ezilimini zamaKoloniyali, eziyizilimi ezisemthethweni vele. Kanti futhi izilimi zomdabu zase-Afrika azikulungele ukuba izilimi zokufunda, ukufundisa nokuhlola, kuwona wonke amazanga emfundo. Lezi zilimi zingeke zaba yizilimi zokutholwa kolwazi lwezesayensi nezobuchwepheshe. Yingakho kumele zidede indawo, zigudlukele izilimi ezisezingeni (UNESCO, 2010).

Ukubaluleka kokuthuthukisa kanye nokufundisa izilimi zomdabu zase-Afrika kube sobala ngendlela emangalisayo. Lokhu kubonakala uma abafundi abafunde ngokweqile basemaNyuvesi bengayitholi imisebenzi, emazweni abo, evame ukuqasha amaphesenti alishumi. Amakhono olimi kanye nolwazi abanawo awahambisani nezimo zamazwe abo. Yingakho iningi lalabo bafundi bayaye bazithole sekuphoqelekile ukuthi baye kohlwaya imisebenzi ezindaweni ezingamadolobha amakhulu kakhulu, noma baye emazweni aphesheya (ILO, 2007).

#### **2.6.5. Izinkoleloze ezihlobene nezinjulalwazi**

UMwaniki (2004) uthi ukulandelwa ngendlela kwenqubomgomo yaseNingizimu Afrika kumele kulandele ubunjulalwazi obufanele ngoba lokhu kuyokwenza ukuthi noma ngabe yiziphi izingqinamba ezikhona zinqobeke. Ugcizelela nokuthi uma intshisekelo ikhona yokuya phambili, ayikho into engaba yisithiyo. AmaNgisi abeka ijoka emahlombe awo lokuthi azothuthukisa ulimi lwawo luze lube wulimi lwezizwe zomhlaba (*superia lingua franca*) (Kaschula, Mostert, Schafer & Wienand, 2007). Izilimi zomdabu zase-Afrika nazo zidinga umfutho kanye negalelo elifanayo kubanini bazo lezi zilimi ukuze zibe izilimi zokufunda, ukufundisa kanye nokuhlola ezindlini zokufundela. NgokukaKaschula (1999) impumelelo ekulandelweni ngendlela efanele kwenqubomgomo kulele kakhulu ezimalini uhulumeni azifakayo ukwelekela ukuthi izinhlelo zolimi zibe impumelelo. Uphinde abalule nokubaluleka kwezinhlelo eziqwashisa imiphakathi ngokubaluleka kwezilimi ezisemthethweni.

#### **2.7. Isiphetho sesahluko sesibili**

Ucwaningo oluningi oselwenziwe e-Afrika nasemazweni aphesheya (eMelika nase-Asia) esikhulume ngalo kule sahluko lukuveze ngokusobala ukuthi ulimi lwesiNgisi lusaphoqeletwa ukuthi lufakwe kwinqubomgomo yolimi ukuze lusebenze lodwa ezindlini zokufundela. Kuvelile ukuthi ulimi luyilungelo, luphinde lube yinkinga kanti futhi lungaba yinsizakusebenza (Ruiz, 1984). Ubufakazi obuvezwe ngolunye lwalolu cwaningo, ngesikhathi sibuyekeza ucwaningo olwenziwe phambilini, wukuthi abafundi bezilimi zomdabu basengaphansi kwengcindezi yokuthi amalungelo abo olimi ashaywe indiva. Ilungelo labo lokuthi kusetshenziswe izilimi zabo zebele njengezilimi zokufunda, ukufundisa nokuhlolwa lhlwithwe ezandleni zabo.

Imibhalo ebuyekeziwe iphinde yakuveza ukuthi izilimi zomdabu zingasetshenziswa njengezinsizakusebenza ezingasiza ukunqoba inkinga yolimi ezindlini zokufundela. Uma

siqhubeka nayo imibhalo, ikuvezile ukuthi *i-code switching* iyasetshenziswa ezindlini zokufundela ngenhloso yokubhekana nezinselelo zolimi. Yize kunjalo *i-code switching* ayemukelekile kahle ngoba nayo uqobo iza nezayo izingqinamba.

Ukubuyezwa kocwaningo oselwenziwe phambilini luveza ngokusobala ukuthi sikhona isidingo sokwenza ucwaningo eNingizimu Afrika, kule ndawo yase*Harrismith*, esifundazweni sase-*Free State*. Ukucindezeleka kwezilimi zomdabu esifundazweni sase*Free State* zicindezelwa isiNgisi nayisiBhunu (izilimi zabamhlophe) kuphinde kucindezele abantu bezilimi zomdabu ekuphileni kwabo kwansuku zonke. Lokhu kwenzeka nanxa imiqulu efana noMthethosisekelo wezwe (1996); Inqubomgomo yolimi lwemfundo (Inqubomgomo yolimi emfundweni kuZwelonke kanye nenqubomgomo yolimi yesifundazwe sase*Free State*, 2014) iyakusho ukuthi izilimi zomdabu azisetshenziswe njengezilimi zokufunda, ukufundisa kanye nokuhlola ezikoleni. Lokhu okushiwo yilabo somqulu kungoba behlose ukuletha ushintsho (*transformation*) oluhambisana nobulungiswa (*social justice*) endleleni ezisetshenziswa ngayo izilimi zomdabu eNingizimu Afrika kanye nokushintsha izimpilo zalabo ababekade becindezekile kusabusa uhulumeni wengcinezelo (UMthethosisekelo wezwe iNingizimu Afrika we-1996).

## ISAHLUKO 3

### UHLAKA LWENJULALWAZI

#### 3.1 Isingeniso

Kulesi sahluko kuzokhulunywa ngohlaka lwenjulalwazi (*theoretical framework*) okuyilona olungumgogodla walolu cwaningo. Uhlaka lwenjulalwazi luwumgogodla wanoma yiluphi ucwaningo olwenziwayo emikhakheni eyahlukene. Yingakho-ke kubaluleke kakhulu ukuthi uhlaka lwenjulalwazi lucace ngokusobala, ngoba yilo olungumshayeli wocwaningo. Yizo-ke lezi zizathu eziyimbangela yokuthi lesi sahluko sidingide isisekelo senjulalwazi yalolu cwaningo. Esigabeni sokuqala sizobuka kafushane amaPharadayimu. Engxenyeni yesibili kube yizinjulalwazi ezimbili; injulalwazi egxekayo (*critical Theory*) nenjulalwazi yokwenganyelwa kolimi (*Language Management Theory*). Esigabeni sesithathu ebese sibuke ukuhlelwa kolimi kanye nenqubomgomno yolimi.

#### 3.2. Ipharadaymu

Ukuqokwa kwepharadaymu okuyiyona yona kubalulekile kunoma yiluphi ucwaningo ngoba iyona eba yisisekelo socwaningo lonke. Izindlela zokubuka umhlaba ngeso elibanzi zibizwa ngokuthi amapharadaymu. UWilliams (2000:8), uma simcaphuna ehunyushelwe esiZulwini uthi ipharadaymu iwuhlobo oluthile oluphelele lwenkolelo, umbono womhlaba noma isizinda okuyisona esihola ucwaningo kanye nakho konke okwenziwayo. Namuhla kubonakala emaningi amapharadaymu. Abanye bathi uma kukhulunywa ngamapharadaymu kusuke kukhulunywa ngezinhlobo ezimbili ikhwalithethivu kanye nekhwantithethivu. Lokhu kubonakala kusobala kakhulu kanti futhi kubheke ekutholakaleni kolwazi. Kubalulekile ukuthi kuchazwe ukuthi iyini ipharadaymu. Ipharadaymu yocwaningo yindlela yokwenza nokucabanga echazela umcwaningi ngomnyombo walokho akucwaningayo. UMcKenna (2003:4) uthi ipharadaymu iqhamuka emibuzweni yocwaningo noma kwindlela umcwaningi abuka ngayo umhlaba. UCraibtree noMiller (1992) becashunwe kuPillay (2007:14) bathi ipharadaymu imele isifanekiso salokho okucatshangwayo ngeqiniso (*ontology*), ulwazi lwalelo qiniso (*epistemology*) kanye nezindlela ezithile zokwazi lelo qiniso (*methodology*).

Ziningana izinhlobo zamapharadaymu ezikhona, singabala, phakathi kwezinye, i-*Transformative*, i-*Grounded Constructivist*, i-*Qualitative constructivist*, i-*Positivism* kanye ne-*Interpretivist*. Kepha umcwaningi uzosebenzisa i-*Transformative* pharadaymu ngesikhathi

sekwenziwa lolu cwaningo. Lokhu kungoba lolu cwaningo luhlose ukuqinisekisa ukuthi ubulungiswa ekusetshenzisweni kwezilimi zokufunda nokufundisa buyenzeka; ngenhloso yokuthi kungabi khona umfundi ozithola esecindezeleka ngenxa yokushaywa indiva kwamalungelo akhe olimi. Yingakho le Pharadaymu kuzoba iyona esizoyisebenzisa ngesikhathi kwenziwa lolu cwaningo. I-*Transformative Pharadaymu* iyifilosofi enezinhloso zokuxazulula ukungalingani emphakathini kanye nobulungiswa kulowo mphakathi okholelwa emasikweni njengendlela yokuphila. Le filosofi ibuswa ukuthi amaqiniso omhlaba akhiwa yizimo ezikhona kwezenhlalo, ezombusazwe, amasiko, ezomnotho, kanye namagugu okuziqgaja ngobuhlanga nangobuzwe (Mertens, 2005).

### 3.3. Injulalwazi

UMitchel noJolly (1988:21) bathi injulalwazi ingathathwa njengeziphakamiso lapho imibono eminingi emisha isuselwa khona. Lokhu kufakazelwa uNdimande (1998:17) lapho ethi injulalwazi ngumhlahlandlela ohlahlwa nguSonjulalulwazi ngokubona ukwenzeka kwezinto emhlabeni. Zizokuba mbili izinjulalwazi ezizosetshenziswa ukwenza lolu cwaningo. Kuzoba yileyo egxekayo (*critical theory*) kanye nenjulalwazi yokwenganyelwa kolimi (*Language Management Theory-LMT*). Injulalwazi egxekayo (*critical theory*) ngokukaHorkheimer (2002), yasungulwa esikoleni saseFrankfurt eJalimane.

Umlando walokho okucatshangwa ngeqiniso (*historical ontology*) ngaphansi kwenjulalwazi egxekayo (Guba noLincoln, 1994), uveza ukuthi kuhlezi kuneqiniso okumele livundululwe. Leli qiniso libunjwa izimo zokuhlala, ngamasiko, ngezombusazwe, ezobuhlanga kanye nezimo zobulili. Imicabango yabantu kanjalo nobunjalo bezinto emphakathini zibunjwa ngolimi. Ulimi yilo oluhola luphinde lube wumkhawulo wendlela esibheka ngayo izinto. Ubuqiniso bayo yonke into buncike olimini. Injulalwazi egxekayo isebenza ngokuthembela ezindleleni zokucwaninga ezinokuxoxisana. Lokhu kubandakanya, inhlolombuzo, ukwethamela noma ukubukela kanye nezingxoxo zamaqoqo ahlonziwe, ngenhloso yokuqinisa ukubonisana nokukhulumisana ngezinkinga ezikhona. Lokhu kuxoxisana kwenza umcwaningi kanye nababambiqhaza babambisane ukubuza ubunjalo bezinto kanye nokwenzeka kwazo. Abacubunguli abasebenzisa injulalwazi egxekayo bakwenza lokhu ngokuthi babenezinsolo zokuthi kukhona ubuhle noma ububi obukhona ngesimo esithile. Okulandelayo kuba sekuba ukubuza abantu emphakathini abayiqembu elithile ukuthi baveze imibono yabo abahlome nemibuzo ngesimo esithile ababhekene naso. Inhloso yalokhu kusuke kuwukuvundulula

amaqiniso athile ngenhloso yokuthi kube noshintsho uma kunesidingo salokho (Guba & Lincoln, 1994).

Umsebenzi wenjulalwazi egxekayo ukungena igamanxe emhlabeni wokwenzeka kwezinto ukuze kucaciswe izinto okuyizo eziyisisekelo sobudlelwano phakathi kwabantu (Horkheimer, 2002:20). Injulalwazi egxekayo ikwazi ukushukumisa, inyakazise, ididise ngenhloso yokuphonsa inselelo endleleni izinto ezimi ngayo (*status quo*).

*...Critical approaches draw attention to the social inequalities connected to Language Planning and Policy. Unlike the “politically neutral” theories of the 1960s and 1970s, they place questions of power, social struggle, colonization, hegemony, ideology and resistance in the forefront (Tollefson 2006:18).*

Injulalwazi egxekayo (Horkheimer, 1972) iphinde ihlaziye izidingo, izifiso nezimfuno eziqhudelanayo phakathi kwezinhlobo ezahlukane zamaqembu kanye nabantu emiphakathini. Lokhu kuhlaziya kwenziwa ngoba kusuke kunesidingo sokuthi kuqagulwe noma kutholakale ukuthi ubani ozuzayo nokuthi ubani olahlekelwayo esimweni esithile. Ukubeka kanje, uma simcaphuna:

*.....a theory is critical to the extent that it seeks human emancipation from slavery, acts as a liberating ... influence, and works to create a world which satisfies the needs and powers of human beings. Because such theories aim to explain and transform all the circumstances that enslave human beings, many “critical theories” in the broader sense have been developed. They have emerged in connection with the many social movements that identify varied dimensions of the domination of human beings in modern societies. In both the broad and the narrow senses, however, a critical theory provides the descriptive and normative bases for social inquiry aimed at decreasing domination and increasing freedom in all their forms. (Horkheimer 1972, 246).*

Kuyavama-ke nokho ukuthi lawo maqembu kumbe izinhlobo ezihlomulayo emiphakathini kube yizo ezeseka indlela izinto ezimi ngayo. Bakwenza lokhu ngenhloso yokuvikela izimfuno nezinjongo zabo ezivuna bona. Lezi zinjongo zivamise ukuthi zithinte izihloko ezifana nobuzwe, yikilasi (ngokwezinga lempilo), ubuhlanga kanye nobulili (Zou et al., 2002:10).

Injulalwazi egxekayo imumethe umqondo ophathelene nenkululeko kanye nobulungiswa lapho intando yabantu kanye nezimfuno zentando yabantu ziba seqhulwini (Horkheimer 1993, 22; Horkheimer 1972, 203). Le njulalwazi ilwela ukuthungatha ukukhululeka kwabantu ezimweni eziyingcindezelo. Kumele injulalwazi egxekayo ihambisane nalezi zimo ezintathu, ayikwazi ukuchaza yenabe ngesimo (*explanatory*), kumele icwaninge izimo eziphathekayo (*practical*)



futhi icwaninge ngezimo eziwayelelekele (*normative*). Lokhu kumele ikwenze konke ngesikhathi esisodwa. Kumele iverwe kumbe yeneke ngokusobala ukuthi yini engalungile ngaphansi kwesimo esithile noma ivundulule okungalungile ngesimo esithile emphakathini. Kumele ibe isikwazi ukugagula ukuthi ngobani okumele babambe iqhaza ekushintsheni isimo lesi esidinga ushintsho. Akupheleli nje lapho kepha kuvele ukuthi isimo sigxekwa ngaphansi kwaziphi izimo bese kuvela izinjongongqangi ezicacile neziphathekayo, ezihlose ukuletha ushintsho emphakathini. Yonke injulalwazi egxekayo kumele ibeke abantu njengabakhiqizi nababumbi bezimpilo zabo (Horkheimer 1993, 21). Akumele kube khona izimo ezivimbela abantu ukuthi bazizwe bekhululekile noma bephila impilo enokukhululeka noma ekhululekile. NgokukaHorkheimer (1993), imiphakathi ebuswa ngobuKapitali ingakwazi ukukhululeka ebugqileni bokuphila ngaphansi kwengcindezi yokuqhudelana ngokwamazinga empilo (*classism*) ngokuthi kukhule inqubo yentando yabantu. Lokhu kungenzeka kuphela uma izinqumo zezwe zithathwa yiningi, ngobuntando yabantu. Lokhu kuyokwenza ukuthi izimo zempilo nezenhlalo zeningi zilawulwe ngendlela ewubuntando yabantu (Horkheimer 1972, 249–250). Uma ke intando yabantu noma intando yobuningi isikhule yafika kuleli zinga, lapho izinqumo zonke sezisebenzisa i-*bottom-up approach*, kuyobe sekuphelelisiwe ngenqubo yobuntando yabantu ngoba lapho umphakathi kuyobe sekuyiwo onamandla okuzithathela zonke izinqumo ngokumele kwenzeke ezimpilweni zawo. Uma simcaphuna uHorkheimer, uyichaza kanje injulalwazi egxekayo:

*...critical Theory remains a vital philosophical tradition in normative disciplines of social and political philosophy. On a practical account, critical inquiry aims at creating the reflective conditions necessary for the practical verification of its inquiry, and these conditions are not confined only to democratic institutions, but wherever publics employ critical social theories and methods as the moment of inquiry of their democratic politics. As new forms of critical theory emerge related to racism, sexism, and colonialism, reflective social agents have transformed these same democratic ideals and practices in the interest of emancipation. In entrenching new social facts, agents transform the ideals themselves as well as their institutional form (Horkheimer, 1993:12).*

Udaba lolimi eNingizimu Afrika luthinta kakhulu ezipolitiki, noma ngabe silibuka ngamaphi amehlo. Lokhu kwenzeka kusukela ngesikhathi zamaKoloni nangesikhathi sikaHulumeni wombuso wamaBhunu (Alexander, 2004). Ngakho-ke ludinga izixazululo zepolitiki, kungakho le njulalwazi egxekayo ilulungele lolu cwaningo. UAlexander simcaphuna lapha ethi:

*...in South Africa, language planning was associated with the discredited racist social engineering of the apartheid era, especially because of the deleterious effects of Bantu education and because of the stigma of collaboration that came to be attached to the Bantu language boards. The same conditions, however, gave rise to an enduring ethos of democratic language planning (by NGOs and by some community-based organisations). This tradition, together with the peculiarities of the negotiated political settlement, has had a lasting influence on the character and modalities of language planning agencies in post-apartheid South Africa (Alexander, 2004:113).*

Injulalwazi yokwenganyelwa kolimi (Arzoz: 2009) igxila emalungelweni olimi, ulimi lwebele njengolimi olungasetshenziselwa ukufunda kanye nokuhlelwa kolimi. Ulimi luyisisekelo samalungelo (Cooper, 1989; Haarmann, 1990).

Umehluko okhona phakathi kwenjulalwazi yokuhlelwa kolimi kanye nenjulalwazi yokwenganyelwa kolimi ukuthi, injulalwazi yokuhlelwa kolimi ithi izinqumo kufanele zithathwe nguhulumeni mayelana nokusebenza kolimi kuthi injulalwazi yokwenganyelwa kolimi ithi yona, abantu abasebenzisa ulimi kumele kube yibona abaqhamuka nezinkinga zokusebenza kolimi ngoba yibona abalusebenzisa nsuku zonke, bese kuthathwa izinqumo zokuxazulula lezo zinkinga sezisuselwa kulokho okufiswa umphakathi. Ngokwase-Afrika ukwenganyelwa kolimi kuseyinjulalwazi esaseyintsha. Ababhali abaningi abangabacubunguli besayensi yezilimi abakayisebenzisi kakhulu njengenjulalwazi yokucwaninga izinkinga zolimi zase-Afrika. Sicaphuna uNekvapil noSherman (2015), bebeka kanje:

*The African tradition of language management does not tend to be mentioned in the context of language management at present. The reason for this is likely the fact that there are relatively few experts working within it, and it is thus not highly developed (Nekvapil no Sherman, 2015:105).*

Igama lokuqala elavelayo kwaba ilelo elithi i-*language correction*, livela kuNeustupny (1978). Ukukhula kwale njulalwazi kunyuke njalo, kanti phakathi kwabantu ababandakanyekayo kuyo singabala uNeustupny, 1985a; 1985b; uJernudd noNeustupny, 1987; uJernudd, 1991; uNeustupny noNekvapil, 2003; uNekvapil 2006 . Igama elithi *language management* (injulalwazi yokonganyelwa kolimi) lethulwa nguJernudd no Neustupny (1987).

*...LMT in the vein of Neustupný and Jernudd was the first theory to systematically and programmatically use the term language management. Today; however, it is by far not the only one using this term. .... since the beginning of the 21st century, there has been an observable shift away from the use of the term “language planning” and toward the use of the term “language management.....this may signal a paradigm shift in LPP. Language management is defined as any specific efforts to modify or influence language*

*practice.... the explicit and observable effort by someone or some group that has or claims authority over the participants in the domain to modify their practices or beliefs (Spolsky, 2004; 2009).*

NgokukaDovalil (2014) injulalwazi yokwenganyelwa kolimi iwuchungechunge oluqapha ubudlelwano emphakathini othintekayo. Phakathi kwezinye izinto ezihlolwa yile njulalwazi kuba imithetho elawula ubudlelwano kanye nokuziphatha phakathi kwabantu kanye nezilimi zabo. Iqinisekisa nokuthi zonke izilimi ezisemthethweni zinamandla alinganayo, nokuthi ukulingana kumbe ukungalingani kwazo izilimi kuba namthelela muni ebudlelwaneni obukhona phakathi kwabanikazi balezo zilimi. Ibe isibheka imithetho elawula ukusetshenziswa kwezilimi ukuthi nembala iyalandelwa na noma iyaphulwa. Ukwenganyelwa kolimi (uNekvapil no Sherman, 2015) bakuchaza ngale ndlela elandelayo uma sibacaphuna embhalweni yabo esihloko sithi, isethulo sokwenganyelwa kolimi nenjulalwazi yokuhlelwa kolimi nequbomgomo yolimi:

*...language management is understood broadly, as any sort of activity aimed at language or communication, in other words, at language as a system as well as at language use (or, put simply, “behavior toward language” or “metalinguistic behavior”). These activities can be undertaken by an institution (e.g. the ministry of education, which makes decisions regarding mandatory foreign languages in a given country), but also individuals in particular interactions (when, for example, we switch to another language variety because we note that our communication partner does not understand us well, or when we begin to speak more slowly because we note that our communication partner does not understand us well, but we are not able to switch to another language variety, because we do not have competence in any other variety (Nekvapil no Sherman, 2015:114).*

Yonke imithetho yolimi (Grin, 2003; Neumann, 2009; Shuibhne, 2002; Skutnabb-Kangas noPhillipson, 1994) ibekwe ngenhloso yokulawula ukuziphatha kwabantu, ukuze kugwemeke izinkinga. Uma kutholakala ukuthi izinkinga zikhona, le njulalwazi ithi uhlelo lokwenganyelwa kolimi kumele kuhlolwe lezo zinkinga ezikhungethe ulimi. Kumele kuhlolwe lezo zinkinga ebese kusungulwa izindlela zokuzixazulula, bese kuthi ekugcineni, kube nezindlela zokuxazulula izinkinga ezitholakele. Sibacaphuna beseka lombono kanjena:

*...language law regulates the segment of this behavior that consists in language use. From the objective legal perspective, language law is conceived of as a set of valid legal norms regulating language use in various communicative domains (Knapp, 1995:193; Turi, 1994:113) From the subjective legal perspective, language rights are defined as entitlements of legal persons to use individual languages (Knapp, 1995:193; Turi, 1994:113) This conception fits within the*

*ambit of linguistic human rights of linguistic minorities* (Grin, 2003; Neumann, 2009; Shuibhne, 2002; Skutnabb-Kangas noPhillipson, 1994).

Injulalwazi yokwenganyelwa kolimi (Arzoz: 2009) iphinde ibuke amalungelo olimi, ulimi lwebele njengolimi olungasetshenziselwa ukufunda kanye nokuhlelwa kolimi. Ulimi luyisisekelo samalungelo (Cooper, 1989; Haarmann, 1990).

*LMT (Arzoz: 2009) refer to the right to use a language in such domains as education. Only the rights to learn and to use one's mother tongue in one's country of residence can qualify as a fundamental linguistic human rights'(u-Arzo, 2009:542).The last criterion for the classification of language law is provided by the theory of language planning. Language planning identifies its subjects in three (or four) thematically based dimensions which can be – more or less – regulated by means of legal norms: status, corpus, acquisition and prestige planning (Haarmann, 1990; Cooper, 1989).*

Kubalulekile ukuhlola ukusebenza kolimi (Nekvapil no Sherman, 2015) kuwona wonke amazinga, kungaba isemazingeni aphantsi noma ezigabeni eziphezulu zalo ulimi:

*...it is imperative to study not only relationships between acts of simple management (“micro”) on the one hand and acts of organized management (“macro”) on the other but also relationships within processes taking place on these two levels or complexes of levels (Nekvapil no Sherman,2015:115-116).*

Lezi zinjulalwazi zilufanele lolu cwaningo ngenxa yokuhambelana kwazo zombili. Zibuka ubudlelwano obukhona emphakathini, zihlaziya izidingo zomphakathi kanye namalungelo angase azuzwe noma alahleke emphakathini.

### **3.4. Ukuhlelwa kolimi**

Ngenxa yokuthi lolu cwaningo luhlola ubulungiswa ekusetshenzisweni kwezilimi ngokuthi kuqhathaniswe ukuhlelwa kolimi kanye nenqubomgomo yolimi, kubaluleke kakhulu ukuthi sibheke ukuthi la magama achaza ukuthini.

Ukuhlelwa kolimi kanye nenqubomgomo yolimi yimikhakha yesayensi yezilimi ekhulayo, kusukela ngonyaka we-1960. Ukuhlelwa kolimi kubakhona emiphakathini esuke inolimi olungaphezu kolulodwa. Lesi kuba yisizathu esinqala sokuthi kwenziwe imizamo yokuqoka ukuthi yiluphi ulimi okumele lusebenze njengolimi lokuxhumana nokwabelana ngolwazi kuleyo miphakathi ethile (Spolsky, 2009). Abacwaningi abanengi balichazile igama ukuhlelwa kolimi ngezindlela ezahlukeneyo. Ukuhlelwa kolimi (Ndimande-Hlongwa, 2009) kuchazwa njengemizamo egunyaziwe kahulumeni ethatha isikhathi eside yokushintsha ukusebenza

kwezilimi emphakathini ngesizathu sokusombulula izinkinga zokuxhumana. Ukuhlelwa kolimi imizamo ephuthumayo elwa nokulawula imikhuba ethinta ukusetshenziswa kolimi (Shohamy, 2006:49). NgokukaKaplan noBaldauf (1997), ukuhlelwa kolimi kuba yiqoqo lemicabango, imibono, imithethomgomo, izinkolelo kanye nemikhuba edidiyelwe ndawonye ngenhloso yokuletha ushintsho olusuke luhleliwe ekusetshenzisweni kolimi emiphakathini (Kaplan noBaldauf, 1997: 3).

Ukuhlelwa kolimi ngumsebenzi kaHulumeni osemthethweni ophathelene nokuqokwa kanye nokuthuthukiswa kolimi noma izilimi zokuphatha. Kukhombisa iqhaza elibanjwa ngabantu abathize noma izinhlangano ezithile ezinamandla okuthuthukisa ulimi (Ndimande-Hlongwa, 2009:3). Ukuhlelwa kolimi ngokuka Spolsky (2004) wuhlelo oluzibophezele ngokusobala ekuhlelweni noma kwinqubomgomo yolimi. Yize kunjalo, ukuba khona kwezinhlelo ezihleliwe kanye nenqubomgomo yolimi, akuqinisekisi ukulandelwa kwazo ngendlela efanelekile (Spolsky, 2004:11).

Ukuhlelwa kolimi kanye nemithetho yolimi ngokuka Ndimande-Hlongwa (2009), emazingeni alingene kubheka kakhulu izinto ezincane eziqondene nolimi njengokuthi imithombo yolwazi kanye nezinsizakufunda nokufundisa kumele igcine hlobo luni lwezincwadi futhi ngaluphi ulimi. Ezikoleni kumele kufundiswe ziphi izilimi noma kufundiswe ngaziphi izilimi. Ukuhlelwa kolimi kwasungulwa ukuze kuhlolwe uvo kanye nemizwa yabantu ngezilimi, ngokusetshenziswa kanye namacebo okuthuthukiswa kwazo (Ndimande-Hlongwa, 2009:3).

### **3.4.1. Izinhlobo zokuhlelwa kolimi**

Iningi labacwaningi bokuhlelwa kolimi bavame ukubalula izingxenye ezintathu uma becabungula ukuhlelwa kolimi. Yisona sizathu esivelayo sokuthi ukuhlelwa kolimi kwenzeka phezu kwalezi zingxenye zontathu. Kunezinto ezenzekayo (Kaplan no Baldauf, 1997), eziyaye zibe neqhaza ukubumba ulimi kanti kanjalo nezimo ezibumba ulimi. Lezi zingxenye zibala ukuhlelwa kwezinga lolimi (*Status Planning*), ukuhlela ikhophasi (*Corpus Planning*), ukufunda kanye nokufundiswa kolimi (*Acquisition Planning*), ukuhlela kwamathuba (*Opportunity Planning*), ukuhlela okuyisiqondiso solimi (*Orientation of Language Planning*),

### 3.4.2. Ukuhlela izinga lolimi

Lesi isigaba sokuhlela ulimi, sisike sihlose ukuletha ushintsho endleleni ulimi olusebenza ngayo. Uma kuhlelwa izinga lolimi kuthathwa izinqumo ezinqala ngolimi okumele lube semthethweni emikhakheni eyehlukene yempilo. Kubhekwa ukuthi yiluphi ulimi okufanele lusetshenziswe ukufunda ezikoleni, nokufanele lusetshenziswe ezinkantolo nakwezinye izikhungo zemiphakathi. Uma kuhlelwa ulimi umphakathi kumele uthathe izinqumo ngolimi oluqokiwe, futhi ube nendlela yokulusabalalisa kubantu. Yiyona ndlela-ke lena eyenza ukuhlelwa kolimi kube yimpumelelo (Cooper, 1989; Braam, 2004; Shohamy, 2006; Spolsky, 2009, Ndimande-Hlongwa, 2009).

Ukuhlelwa kwezinga lolimi ngokuka Wright (2004), kusungula isinqumo ngolimi olusuke luzoba yilona limi olusemthethweni ngokwenqubomgomo yolimi yezwe. Ngenxa yokuthi ukuhlelwa kwezinga lolimi kuhlose ukuthuthukisa ukusebenza kolimi, kubalulekile ukuthi kuqikelelwe ukubaluleka kwemiphakathi ethintekayo (Baldauf noKaplan, 2004). Ukukhethwa kolimi ngokusho kuka Ndimande-Hlongwa (2009) kweyame emthethweni wolimi. Ulimi kumele ngokomthetho lukhethwe ngumphakathi ngokusebenzisana nabaholi bezepolitiki. Emazweni amaningi ase-Afrika athola inkululeko ezandleni zamaKoloniya, ngeminyaka ye-1960, kwadingeka aqoke izilimi ezaziyo kwinqubomgomo yolimi lalawo mazwe. Esikhathini esiningi kwaye kwadingeka ukuthi la mazwe akhethe ulimi olwaluzosebenza njengolimi lokuxhumana. Izilimi beziyaye zibe ngaphezu kolulodwa, obekwenza uHulumeni agcine eseqoke ulimi olulodwa oluzoba olokuxhumana, ukusatshalaliswa kolwazi lukaHulumeni kanye nolusemthethweni, ngokuvamile lolu limi bekuba wulimi lwamaKoloniya (Ndimande-Hlongwa, 2009:88).

UNdimande-Hlongwa (2009) uqhuba athi, eNingizimu Afrika izilimi ezisemthethweni ziyishumi nanye. Ukukhetha ulimi olusemthethweni kubandakanya izilimi eziningi eziqhudelanayo. Ukuhlela izinga lolimi ngokubhala kukaWebb (2002) kubandakanya ukuhlelwa kolimi, ukuqoka ulimi lokufunda, ukufundisa nokuhlola, ulimi olusemthethweni, ulimi lokuxhumana, ukushintsha indlela ulimi olukhulunywa ngayo, ukushintsha indlela ulimi olusebenza ngayo, ukwenza ulimi lusebenze, ukuhlelwa kwezinsizakusebenza zolimi kanye nokuhlola. UStewart (1968) uma simcaphuna kuNdimande-Hlongwa (2009) uthi ukuhlela izinga lolimi kubandakanya lezi zimpawu ezilandelayo. Uphawu lokuba semthethweni, uphawu lwesifundazwe, uphawu lokuxhumana, uphawu lwamazwe omhlaba, uphawu

lomnotho, uphawu lweqembu, uphawu lwemfundo, uphawu lokuba isifundo esikoleni kanye nophawu lwezamasiko nenkolo (Ndimande-Hlongwa, 2009:89).

Uhlelo lokuhlelwa kolimi ngokuqakulisa kuka Ndimande-Hlongwa (2009) lungumsebenzi ongumshikashika nodinga isineke, ngenxa yokuthi izilimi zomdabu zase-Afrika azinakiwe futhi zisalokhu zicindezelwe njengaphambilini, njengoba zaziphucwe amandla izilimi zamaKoloniyali. Umuntu angaphawula ukuthi ukuhlelwa kolimi kanye nokuhlelwa kwezinga lolimi, kungumkhankaso nomzamo omkhulu wokuphucula izilimi zomdabu zase-Afrika ezazicindezelwe nguHulumeni wamaKoloniyali nalowo wobandlululo. Lolu hlelo luzothatha isikhathi ukuze luphumelele. Akumele sikuthathe kancane ukuthi ikhona imizamo eyenziwe emazweni afana neNingizimu Afrika, eyimiphumela yokuhlelwa kwezinga lolimi. Kodwa futhi leyo mizamo ayikapheleli, ngoba kusazothatha isikhathi ukuthi izilimi zomdabu zase-Afrika zifinyelele ezingeni elilindelekile (Ndimande-Hlongwa, 2009:95).

### **3.4.3. Ukuhlela ikhophasi**

UShohamy (2006) noOrman (2008) bathi ukuhlela ikhophasi kumayelana nokulungiswa kwesimo, ukwakheka nokubumbeka okwamukelekile kolimi. Ukuhlela ikhophasi kubandakanya ukusungulwa kobhalomagama, okuhambisana namagama avumelekile olimini, ukupelwa kwamagama kanye nokwakhiwa kwezichazimazwi. NgokukaBaldauf noKaplan (2004) ukuhlela ikhophasi kusho ukubekwa kwemithetho yolimi (*codification*) nokucubungulisisa. Kanti uCooper (1989) wethula izingxenye ezintathu zokuhlela ikhophasi, ukuvanyiswa kolimi (*standardisation*), ukucubungulisisa (*elaboration*) kanye nokuvumelana kolimi (*harmonization*). Ukuvanyiswa kolimi kumayelana nokuthuthukiswa kolimi emkhakheni wobhalomagama kanye nokuhlelwa kolimi ngesikhathi ukuvumelana kolimi kubheka ukusebenza kolimi phakathi kwezinye izilimi (Cooper, 1989). OKaplan noBaldauf (1997) bathi ukucubungulisisa kuphathelene nokuthuthuka kokusebenza kolimi; ukubekwa kwemithetho yolimi (*codification*) okuchaza ukuthi leyo mithetho kumele ilandelwe.

Lokhu kuhlela ulimi, kugxile esakhiweni sangaphakathi solimi uqobo lwalo. Kusuke kuqondiswe ekwakhiweni kwamagama amasha ukuze kugcine kuvele izichazimazwi kanye nezincwadi. Amagama amasha akhiwayo ayasiza ekuhumusheni imibhalo. Ukushintsha kobhalomagama lolimi kungena ngaphansi kokuhlela ikhophasi. Ukuthuthuka nokuphumelela kokuhlelwa kolimi kuncike kubanikazi balo ulimi. Ukuhlela ikhophasi kubuye kubheke ukuhlelwa kolimi, ukuqamba amagama amasha, ukwenza kabusha ukupela, ukubhalwa kabusha, ukwenziwa kabusha kwezinhlelo zolimi olukhulunywayo nolubhaliwe, ukuphucula

ulimi kanye nokuvanyiswa kolimi. Izinhlobo zemvelo zokuhlelwa kolimi kuba ukulinganisa ulimi, ukuvanyiswa kolimi, ukuphucula ulimi, ukuhlelwa kwemithetho, ukucubungulisa kanye nokwenza kabusha (Ndimande-Hlongwa, 2009:96).

#### **3.4.4. Ukuhlela, ukufundiswa nokwamukelwa kolimi**

Inhlosongqangi yalokhu kuhlelwa kolimi ngokuka Cooper (1989) beno Orman (2008) ukufundwa kwezilimi. Ulimi-ke lungafundwa njengolimi lwebele noma njengolimi lwesibili olwengeziwe noma njengolimi lwabokufika. Izinhloso zokuhlela ukufundiswa nokwamukela ulimi zingafezeka ngokuthi kuthuthuke amathuba okufunda, ikakhulu uma abafundi bevulelekile ukusebenzisa izilimi zabo zebele. Ukuhlela ukufundiswa nokwamukela ulimi kunezinjongo zokugqugquzela ubuliminingi kanye nokufunda nokufundisa okuncike olimini lwebele kanjalo nokuthuthukisa izilimi ezicindezeliwe (Jones, 2010).

Ukuhlelwa kokufundiswa nokwamukelwa kolimi (Ndimande-Hlongwa, 2009) kubaluleke ngokuthi kubhekiswe ekusabalaliseni ulimi, ngokuthi kwenyuke inani labantu abasebenzisa ulimi, lababhali, labalandeli kanjalo nabafundi. Phakathi kwezinye izizathu ezivelayo njengezinhloso zokuhlela ukufundwa nokwamukelwa kolimi, ukuthi ulimi lulondolozwe, ukwenzela ukuthi lufundwe nayizizukulwane ezilandelayo. Lokhu kubandakanya ukufundwa kolimi ezikoleni, ukwenziwa kwezinsizakufunda lapho umfundi engazifundela ngokwakhe kanye nokukhiqizwa kobuciko bokubhala. Ukuqinisekisa ukuthi abantu kumbe abafundi bayalufunda ulimi kuyaye kube nezinhlelo eziphoqa ukuthi balufunde njengokuthi abaphase isiNgesi ukuze baphase umatikuletshe, kungacini lapho kepha kuthi noma sebefuna umsebenzi kubekwe isidingo solimi njengesango lokuthola umsebenzi othile (Ndimande-Hlongwa, 2009:100-102). Ukuhlela izinga lolimi kanye nokuhlela ikhophasi kuvame ukuthi kuhambelane (Fishman, 2006) isibonelo salokhu, isimo saseNingizimu Afrika lapho kuthathwe khona izilimi ebezicindezelwe zase zinikwa izinga lokuba izilimi ezisemthethweni. Lokhu kwenziwe ngonhloso yokukhuphula izinga kanjalo nendima okumele lezi zilimi ziyidlale emphakathini (Fishman, 2006:15).

#### **3.4.5. Ukuhlelwa kwamathuba**

Ukuhlelwa kwamathuba (Antia, 2000) kubhekene nokudala amathuba omsebenzi, ukusetshenziswa kwezilimi kwezobungcweti, ikakhulu izilimi zomdabu zase-Afrika. Uqhubeka athi (Antia, 2000) ukuhlelwa kwamathuba kubeka ubuliminingi



njengensizakusebenza emikhakheni eminingi. Lokhu siyakubona emkhakheni wezemfundo. Yilesi sizathu esenza ukuthi ukuhlelwa kwamathuba kutholakale kuhambisana kahle uma kuqhathaniswa nokuhlelwa kwezinga lolimi, ukuhlela ikhophasi kanye nokuhlela ukufundiswa nokwamukelwa kolimi. Yikho lokhu okuqinisekisa amathuba omsebenzi ngenxa yokusetshenziswa kwezilimi ngendlela ewubungoti. Kungakho-ke uRuiz (1984) ethula iziqondiso ezintathu ekuhlelweni kolimi. Lezi ziqondiso ziveza imiqondonkolelo eyinkoleloze (*ideological assumption*) ngeqhaza elibanjwa ulimi emphakathini. Nazi lezi ziqondiso lapha ngezansi.

### **3.5. Ukuhlelwa okuyisiqondiso solimi**

Lokhu kuhlelwa okuyisiqondiso solimi uRuiz (1984) akhuluma ngakho kuyaye kube: ulimi njengeninga (*language as a problem*), ulimi njengelungelo (*language as a right*) kanye nolimi njengensizakusebenza (*language as a resource*).

#### **3.5.1 Ulimi njengeninga**

NgokukaWebb noKembo-Sure (2000) izinkinga zolimi zibandakanya imfundo, umnotho, ezombusazwe kanye nezinye izinkinga zokuphila kwabantu emphakathini. Izinkinga zolimi zivela ngenxa yokusetshenziswa kolimi oluthile kanye nokungasetshenziswa kwezinye zezilimi. Babe sebekhomba izinto ezine okuyizo eziyizinkinga zolimi. Intuba noma isango kwezemfundo, amazinga aphansi omkhiqizo noma omsebenzi, amazinga aphansi okubamba iqhaza kwezombusazwe kanye nokukhishwa inyumbazane kolimi namasiko. Ulimi luyasetshenziswa ukuncisha abantu intuba yokuya ekutholeni ulwazi emazingeni ehlukeni empilo. Uma abantu bephoqwa ukuthi bangalusebenzisi ulimi lwabo, kodwa basebenzise ulimi oluthile, baziphathe ngendlela ethile, kungaba inkinga. Ezweni laseKenya ngeminyaka yezi-1992 nowe-1998 kwaba nombhedukazwe ngenxa yokuhluka ngokolimi olukhulunywa ngolunye uhlanga (Webb & Kembo-Sure, 2000:4-13).

ENingizimu Afrika kwaba nenkinga ethi ayifuze nalena (Kaschula, 1999) ngesikhathi kuqubuka udlame lwaseSoweto ngonyaka wezi 1976, lapho abafundi bezilimi zomdabu zase-Afrika belwela ukuchitha ulimi lwesiBhunu, okwakuphoqwa ukuthi balusebenzise njengolimi lokufunda nokufundisa ekubeni bengenalolo lwazi lwalo olugcwele. Futhi ukukhethwa kwesiBhunu kwakukhombisa ukucindezelwa kanye nokuncishwa amathuba kwazo zonke izilimi zomdabu zase-Afrika. Ukusetshenziswa kolimi okungesilo olwebele (Webb & Kembo-

Sure, 2000) kuyinkinga ikakhulukazi kwezemfundo nakweminye imikhakha. Ukukhula kolwazi engqondweni yomfundi kwenzeka uma esebenzisa ulimi aluncele ebeleni (UNESCO, 1953, 2011; Save the Children, 2011). Kuyindida-ke ukuthi iningi lamazwe ase-Afrika asebenzisa izilimi okungezizo ezebele nezomdabu zase-Afrika kwezemfundo (Kaschula, 1999). Lokhu kwenzeka yize abafundi abansundu baseNingizimu-Afrika, eNingizimu Afrika, sibachitha isiNgisi (Probyn, 2006), lokhu kudala izinkinga ngoba abafundi bafeyila izifundo zabo ubuthaphuthaphu. Ukungaphumeleli kwabafundi akudalwa ukuthi abakuqondi abakufundiswayo, kepha inkinga enkulu ukuthi abalufundiswisi kahle ulimi abanikezelwa ngalo imfundo, okuphinde kube ulimi abahlolwa ngalo.

Abacwaningi abanengi abasebenzisa ukuhlela okuyisiqondiso solimi ngesikhathi benza ucwaningo (Webb & Kembo-Sure, 2000; Alexander, 2004, 2007) bathole ukuthi izilimi zomdabu zase-Afrika zisalokhu zithathwa njengezilimi okumele zisetshenziswe emakhaya kuphela. Kuthiwa lezi zilimi azikulungele ukusetshenziselwa ukufunda, ukufundisa nokuhlola kanye nezomnotho. Abacwaningi abafana nalaba (Kaplan noBaldauf, 1997; Kaschula, 1999; Bamgbose, 2005; Prah, 2005; Harrison, 2009; Spolsky, 2009) baye bagxila esihlokweni solimi njengeninga ngenxa yokubaluleka kolimi. URuiz (1984:24) uthi ukucwaswa ngokolimi ngenye yezindlela zengcinezelo embi ngendlela emangalisayo ngoba ulimi luthinta ukuphila komuntu ngezindlela eziningi nezahlukeni ekuphileni kwansuku zonke. Kungakho-ke kunobuhlobo obunzulu phakathi kwenkinga yolimi kanye nokuhlelwa kolimi (Kaplan noBaldauf, 1997, uShohamy, 2006) ngoba uma kuvumbuka izinkinga zolimi, ukuhlelwa kolimi kuyangenelela ukuzama ukuxazulula lezo zinkinga. UMackey (1979:48) ecashunwa uRuiz (1984:19) uveza umbono ohlukile kulona ngokuthi angahambisani nawo, uma ethi ubuliminingi yiyo lobu obudala izinkinga zolimi. Uthi ukuba khona kwezilimi eziningi kudala ukuthi izinkinga zolimi zibe ziningi. Kodwa-ke uRuiz (1984:19) futhi uyawuchitha lo mbono kaMackey (1979:48) ngelithi izinkinga zolimi zingaba khona kuphela uma iziphakamiso zocwaningo ezizama ukuletha izixazululo zikushaywa indiva lokhu.

Imiphakathi ethi ulimi luyinkinga ngokuka Ndimande-Hlongwa (2009:38) yileyo enezilimi ezihlengiswe nezinye noma ezahlukeni. ENingizimu Afrika izilimi zomdabu zase- Afrika bezibandlululwa futhi zibukelwa phansi. Bezithathwa njengezilimi eziyinkinga nguhulumeni wobandlululo. Umqondo wokuthi izilimi zomdabu ziyinkinga usaqhubeka yize noma lezi zilimi sezisemthethweni ngokwenqubomgomo yolimi.

Inqubomgomo yasemazweni afana ne-*France* neBotswana ibonakala njengesibonelo sokuhlelwa kolimi okuncike emqondweni wokuthi inqubomgomo yobuliminingi iyinkinga. Womabili lawa mazwe asabalalisa inkoleloze yokuthi angamazwe aqhuba umthetho wobulimilunye, ekubeni lokhu kwenza lawa mazwe acindezele ezinye izilimi, kanye nabantu bazo.

Indlela lawa mazwe womabili i-*France* neBotswana athathe ngayo inqubomgomo yolimi yobuliminingi yasuke yase incika kakhulu embonweni wokuthi le nqubomgomo idala uqhekeko emphakathini, ngakho-ke kumele kusetshenziswe ulimi olulodwa ukuhlenganisa abantu abehlukene ngokwamasiko nobuhlanga.

### **3.5.2. Ulimi njengelungelo**

Ulimi ngelinye lamalungelo ayisisekelo eNingizimu Afrika, umthethosisekelo wezwe uyakusho lokhu, isigaba sesithupha sithi wonke umuntu unelungelo lokusebenzisa ulimi aphinde abambe iqhaza eNingizimu Afrika ngolimi aluthandayo nazizwa enethezekile ngalo (Republic of South Africa, 1996). Lena imizamo esobala yokwamukela ukubaluleka kwamalungelo olimi. Kodwa kubukeka kunezingqinamba ekulandelweni nasekugcinweni kwawo la malungelo njengoba izikhungo ezithile zemfundo kanye nabazali behudula izinyawo ekutheni la malungelo alandelwe ngokugcwele (Probyn, 2006, 2009).

URuiz uthi (1984: 26-27) ulimi luyilungelo. Umuntu unelungelo lokuzikhethela ulimi njengoba enelungelo ngokufanayo ukukhetha inkolo ayithandayo (Cummins, 2000). Ulimi njengelungelo lisho ukuthi umuntu unelungelo lokukhetha ulimi aluthandayo njengolimi lokufunda noma lokufundisa (Spolsky, 2009: 127). Ezweni lapho kunabantu abakhuluma izilimi ezinhlobonhlobo uhulumeni kumele avikele amalungelo alabo bantu aphinde agqugquzele ukuthi bazisebenzise izilimi zabo (Blommaert, 2001).

Ukuphucwa amalungelo olimi kuyinto eseyenzeke kakhulu ezikhathini ezedlule, lapho abantu bagcina sebengasakwazi ukubamba iqhaza emikhakheni eminingi ehlukene kaHulumeni (Ruiz, 1984: 27; Ricento, 2005: 364). Ukushaywa indiva kwenqubomgomo yolimi ebuliminingi nebulimimbili kudale izinkinga eziningi nakwezemfundo futhi akwamukelekile ngoba izinhlangano zomhlaba jikelele ezifana ne-UNESCO kanye nezinye ziyakugqugquzela ukuthi izilimi zomdabu zisetshenziswe kwezemfundo (Ruiz, 1984; Ricento, 2005).

Umthethosisekelo waseNingizimu Afrika ngokukaNdimande-Hlongwa (2009) ugunyaza ukuthi ulimi lwakho kanye nobuzwe bolimi lwakho buhlonishwe. Umuntu unelungelo lokuthi afundiswe ngolimi alukhethe yena. Kepha okwenzekayo eNingizimu Afrika ukuthi isiNgisi sisalokhu siwulimi olusetshenziswa kakhulu ezikoleni, emaphalamande, kwezomnotho nakwezinye izikhungo. Inqubomgomo yolimi yaseNingizimu Afrika ibhaleke kahle futhi ikubeka kucace ukuthi igqugquzela ubuliminingi. Kodwa okwenzeka ezikhungweni zemfundo kanye nakwezinye izikhungo zikaHulumeni kuyaphikisana nokubhalwe phansi, njengoba ulimi lwabelumbi lusengubhongoza phezu kwezinye.

### 3.5.3. Ulimi njengensizakusebenza

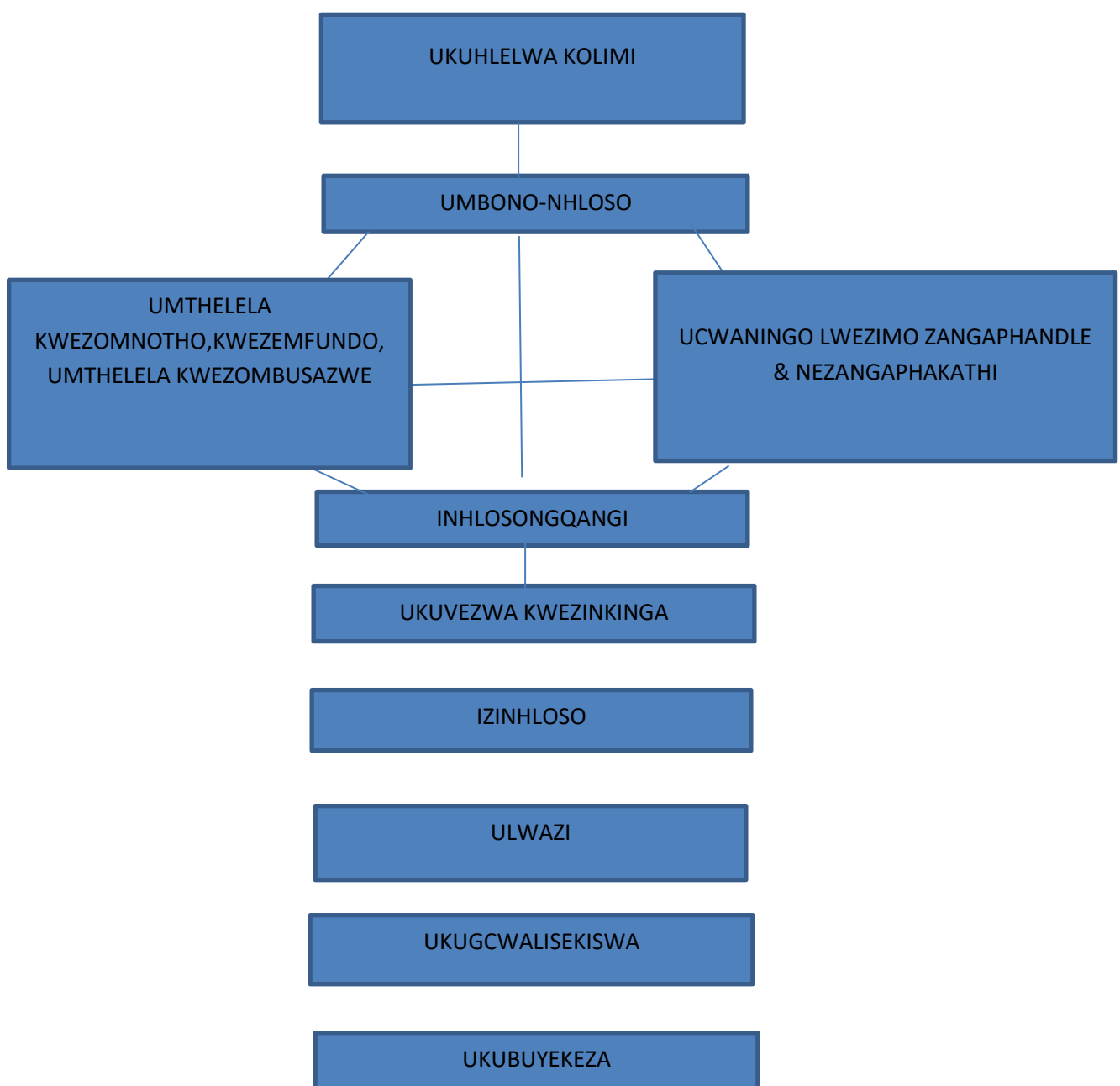
Ucwaningo lwaphambilini alukuvezi ngokwanele ukubaluleka kolimi njengensizakusebenza (Ruiz, 1984). Noma kunjalo, iqiniso ukuthi izilimi ezibukelwa phansi zomdabu zase-Afrika sekunesikhathi eside zisetshenziswa njengezilimi eziyinsizakusebenza ngokungagunyaziwe ezikoleni, emaNyuvesi nakwezinye izikhungo zomphakathi. Nakuba izilimi zomdabu othisha bebekade bezisebenzisa ukucacisela abafundi lapho bengaqondi kahle khona, kepha abafundi bebengavunyelwe ukubhala ngazo, bebezisebenzisa kuphela ezifundweni zalolo limi. Ikhona-ke nokho imithonseyana yezibonelo lapho kusetshenziswa khona izilimi zomdabu zase-Afrika. Ulimi lwesiZulu seluqalile eNyuvesi yakwaZulu-Natali ukuthi lusetshenziswe njengolimi lokufunda nokufundisa (Mashiya, 2010, Rudwick noParmegiani, 2013). URicento (2005) simcaphuna lapho ethi:

*...the language as a resource orientation is considered as an alternative to a language right approach, in that language as a resource can grant individuals their right to use their languages. Recognizing languages as a resource, language problems can be solved (Ricento, 2005: 348).*

Umqondo wokuthi ulimi luyinsizakusebenza uNdimande-Hlongwa (2009, 81) uthi ulethwa inkolelo yokuthi ulimi nolimi lubalulekile. Lo mqondo wokuthi ulimi luyinsizakusebenza uchaza ukusebenza kobuliminingi. UHulumeni waseNingizimu Afrika ubeke Ibhodi Yezilimi Zonke zaseNingizimu Afrika ukuthi mayithuthukise ubuliminingi ezilimini eziyishumi nanye ezisemthethweni. Ukubekile uHulumeni ukuthi makubhekwe kakhulu izilimi zomdabu eziyisishiyagalolunye ezikade zishaywe indiva phambilini. Njengoba iNingizimu Afrika izama ukushintsha nje abasebenzi abasezimbonini badinga ukuthi bathole ukuqeqeshwa kwanoma yiluphi uhlobo ngolimi lwabo abalwaziyo, lolo limi okungulimi lomdabu. Uma lokhu kungenzeka kungazuzisa abanikazi bezimboni, inzuzo yabo ingaba ngcono, lokhu bese kwenza

umphumela ongcono kwezomnotho. Ngaleyo ndlela izilimi zomdabu zase-Afrika, eNingizimu Afrika zingaba nomthelela kanye negalelo elikhulu ekuthuthukiseni isimo senhlalo, ezemfundo kanye nezomnotho kubantu.

Izinhlelo zokuhlelwa kolimi ngokukaWebb (2002), kumele zithathe ulimi njengensizakusebenza. Ukuhlelwa kolimi kungena ngaphansi kohlelo lwamasu ahleliwe (*strategic planning framework*), lokhu akushoyo uWebb ukusekela ngomdwebo ongezansi (Umdwebo 3.1, uWebb, 2002:1-2):



Izinkinga ezidinga ukusonjululwa ngokuhlelwa kolimi yilezo eziqondene nokwenza impilo yabantu emphakathini ibe ngcono, ikakhulukazi labo ebebekade becindezelwe kanye nezilimi zabo, bathole imfundo engcono, kuthuthuke nomnotho, kube nokuthelelana amanzi phakathi kwezinhlanga ebezikade zingezwani. Izinhloso zokuhlelwa kolimi zibandakanya izinto ezine ezibalulekile: umnotho-mphakathi, imfundo, inhlalakahle yomphakathi kanye nezombusazwe. Ukuhlelwa kolimi kuyisikhubekiso kwinhlalakahle yomphakathi, lokhu kungoba izilimi zomdabu zase-Afrika eNingizimu Afrika zingeke zikwazi ukuthuthuka zodwa ngaphandle kweqhaza lomphakathi ezisetshenziswa kuwo. Izilimi ziyothuthuka uma zizoqala zithuthukiswe kwezemfundo nakwezomnotho (Ndimande-Hlongwa, 2009:12).

Kuyenzeka kodwa futhi ukuthi ukuhlelwa kolimi kanye nenqubomgomo yolimi ingahambisani nezinkolelo, izindlela ulimi olusebenza ngazo kanye nalokho okusuke kwenziwa imiphakathi (Spolsky, 2004). Lesi sigaba esilandelayo sizoxoxa ngenqubomgomo yolimi, njengoba iyingxenye yesisekelo sohlaka lwenjulalwazi ephethe lolu cwaningo.

### **3.6. Inqubomgomo yolimi**

USpolsky (2004) uthi inqubomgomo yolimi inezingxenye ezintathu okuyizo eziveza ngokusobala incazelo yaleli gama. Inqubomgomo yolimi ithathwa njengenkolelo (*language beliefs*), imikhuba ejwayelekile yolimi (*language practices*) kanye nezinqumo ngokuphathwa kolimi (*language management /planning*) zomphakathi noma isizwe. Le ncazelo yegama inqubomgomo yolimi ihlaba esikhonkosini, ize yedlule ngoba iveza ngisho izinto ezingekho kosomqulu benqubomgomo yolimi. USkuttnab-Kangas noMcCarty, (2007) bayayeseka le ncazelo uma bethi inqubomgomo yolimi imayelana nosomqulu bakhulumeni abasemthethweni kanjalo nezinto ezingekho kubo labo somqulu, izinto ezenzeka emiphakathini zinsuku zonke (Skuttnab-Kangas noMcCarty, 2007:9). Encazelweni yabo yegama inqubomgomo yolimi, babeke kanje:

*...socio-cultural process that includes official acts and documents as well as everyday language practices that articulates normative claims about legitimate and illegitimate language forms and uses, and have implication for status ,rights,roles ,functions and access to languages and varieties within a given society, organization, school or intuition (Skuttnab-Kansas & McCarthy, 2007:9).*

Izincazelo ezingenhla zisipha isithombe esicacile sokuthi iyini inqubomgomo yolimi kanjalo nokuthi yini okulindeleke ukuthi yenziwe ukuze inqubomgomo ilandelwe ngendlela eyiyo.

Kodwa-ke ubufakazi obuningi obuvezwa ucwaningo olwenziwe ngokwedlule luveza isithombe esihlukile kulokho okulindelekile.

Inqubomgomo yolimi kufanele ihambisane nenhlosongqangi eqokiwe yezwe. UMthethosisekelo wezwe iNingizimu Afrika uvuna inkululeko yawo wonke umuntu. Impokophelelo yaleli lizwe ukuthuthukisa izilimi ezilishumi nanye ezisemthethweni eNingizimu Afrika. Zikhona izihibe ekufezekiseni inhlosongqangi yezwe okuyintando yabantu. Abahleli bolimi yibo abanomthwalo wokuthi inqubomgomo yolimi ihambisane ngqo nezinhlosongqangi zezwe, futhi kube inqubomgomo ezolethe izisombululo ezinkingeni ezikhona zolimi (Ndimande-Hlongwa, 2009:48).

UNdimande-Hlongwa (2009) uqhuba athi, uhlelo lokwenza inqubomgomo yolimi isebenze kufanele lube nezinkomba zokusebenza, ukuze luvumele abeluleki bakwazi ukuhlola ukuthi inqubomgomo yolimi iyasebenza ngempela yini. Inqubomgomo yolimi ibandakanya ukulawulwa kanye nokuhlolwa. Abahleli bolimi kufanele bazi ngesimo sezilimi ezikhulunywa lapho nesimo esifuna ukushintshwa, izinhloso okufanele ziphumeleliswe kanye nezinsizakusebenza ezikhona. Kuyaye kudingeke ukuthi kwenziwe uphenyo ngezilimi ezisetshwenziswa kuleyo ndawo. Abahleli bolimi kufanele babe nolwazi locwaningo oseluke lwenziwa phambilini (Ndimande-Hlongwa, 2009: 48-49).

UKamwangamalu (2000) ucubungule inqubomgomo yolimi yaseNingizimu Afrika, ubalule ukuthi zonke izilimi ezisemthethweni kumele zihlonishwe ngendlela eyiyona ukuze zizophathwa ngezinga elilinganayo. Ukuveza angahlonizi ukuthi inqubomgomo yaleli lizwe ayikalandelwa ngendlela eyiyona, uma ubheka ukusetshenziswa kwezilimi zomdabu zase-Afrika, ikakhulukazi ezikhungweni zemfundo, nakwezinye izikhungo ezifana nezinkantolo nasephalamende. IsiNgisi yiso esisetshenziswa kakhulu kunalezi ezinye izilimi ezisemthethweni. Njengendlela yokuletha isixazululo sayo le nkinga, uKamwangamalu (2000) uphakamise ukuhlela kabusha izilimi, okuzoba umshoshaphansi njengohlaka oluzothuthukisa izilimi zomdabu zase-Afrika.

Isidingo senqubomgomo yolimi eNingizimu Afrika, ukusiza ekutheni kuthuthukiswe izilimi ezahlukenene. Ikhuthaza ukuhlonishwa kwamalungelo olimi, njengoba sibonile ngenhla kuvela ukuthi ulimi luyilungelo ngaphansi kwesihloko esibuka ulimi njengelungelo. Le nqubomgomo kumele ihlelwe ngendlela ehambisana nobuliminingi kanye noMthethosisekelo kuzona zonke izikhungo zomphakathi. Konke kumele kuhambisane nemizamo yokuhlela umphakathi

nenoshintsho eNingizimu Afrika. UMnyango Wezobuciko, Amasiko, Isayensi Nezobuchwepheshe wawuqokelwe ukuthi kube yiwo owengamele ukuthi le nqubomgomo yenziwe futhi isebenze. UHulumeni uzinikezele ekutheni ahambisane noMthethosisekelo ngasohlangothini lolimi. Inqubomgomo yolimi itholakala esigabeni sesithupha soMthethosisekelo (Act no. 106, 1996), ikhasi 4-5. Lesi sigaba soMthethosisekelo sinikeza izilimi ezisemthethweni ilungelo lokuba zisetshenziswe nokuthi kuhlonishwe ubukhona bezilimi ezahlukenene. Izilimi ezisemthethweni kumele zisetshenziswe ngokulinganayo kufukulwe izinga nokusetshenziswa kwezilimi zomdabu zase-Afrika. UHulumeni kanye nabanini bolimi uqobo yibo okufanele babhukule ukuze zonke izilimi ezisemthethweni zisetshenziswe kuyona yonke imikhakha kanye neminyango kahulumeni (Ndimande-Hlongwa, 2009: 22-23).

Imigomo ebekwe uMnyango Wezobuciko, Amasiko, Isayensi Nobuchwepheshe (DACST), ngokukaNdimande-Hlongwa (2009) ihlose ukuthuthukisa ubuliminingi. Phakathi kwale migomo kunaleyo ethi; abantu mabanikwe amandla okuthuthukisa, okusetshenziswa kwezilimi ezisemthethweni ngokulinganayo. Kufanele kuqinisekiswa ukuthi abantu baseNingizimu Afrika bayayithola inkululeko yokusebenzisa amalungelo abo olimi ngokuthi basebenzise izilimi ezisemthethweni eziqokwa yibo. Injulalwazi egxekayo (*critical theory*), ihambisana kahle nalolu cwaningo ngoba izobe ihlola isimo sokusetshenziswa kwezilimi zomdabu ezisemthethweni, ngenhloso yokuphonsa inselelo endleleni izinto ezimi ngayo (*status quo*) (Horkheimer, 2002:20; Ndimande-Hlongwa, 2009).

### **3.6.1. Izinkolelo ngolimi**

Izinkolelo ngolimi ngokuka Spolsky (2004) kuyaye kube imiqondonkolelo (*ideologies*) kanye nezinkolelo malungana nokusetshenziswa kwezilimi. Imiqondonkolelo yenza abantu babe nokwehlulela ukuthi yiluphi ulimi olufanele kube yilo oluhamba phambili emiphakathini. Kunalabo bantu abakholelwa ekutheni ulimi oluthile yilona olungaletha ubumbano lwesizwe, ngaleyo ndlela lwenza abantu babe yinyanda. Abanye bangakholelwa ukuthi ulimi lungavula amathuba emisebenzi. Iyona imiqondonkolelo ngokuvama eba nomthelela ekubunjweni nasekuhlelweni kolimi, iphinde ibe nomthelela ekulandelweni ngendlela kwenqubomgomo (Spolsky, 2006:14).



### 3.6.2. Ukwenganyelwa kolimi

Ukonganyelwa kolimi kuchaza imithetho ebekwe ngenhloso yokuqapha ukusebenza kolimi emiphakathini noma esizweni (Spolsky, 2009). Lena imizamo esuke iboshwe ngabomu, ngenhloso yokwengamela kanye nokuthuthukisa inqubomgomo yolimi. Inqubomgomo yolimi, ukuhlelwa kolimi kanye nokwenganyelwa kolimi kuyenzeka kungahambisani nezinkolelo zomphakathi (Shohamy, 2004; Shohamy, 2006)

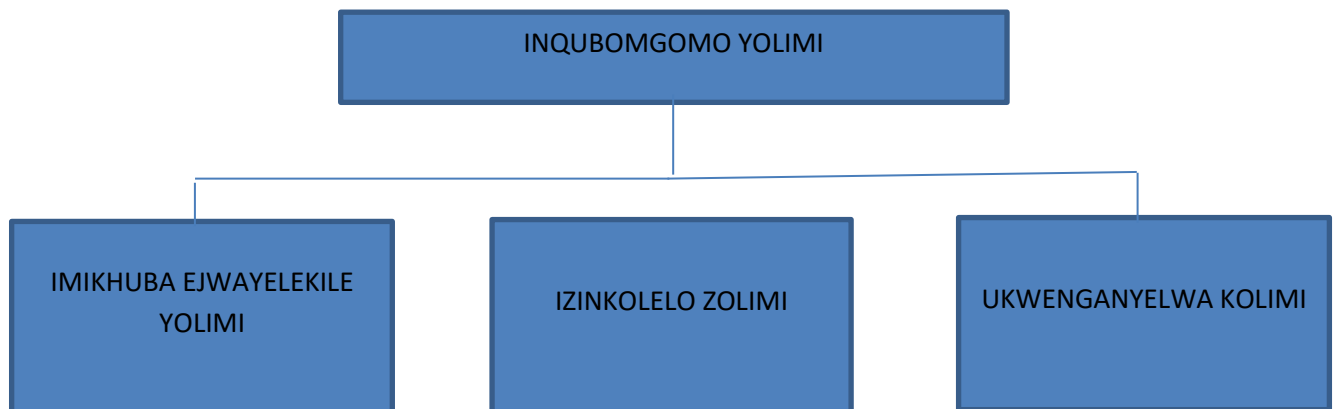
### 3.6.3. Imikhuba ejwayelekile yolimi

USpolsky (2009) uthi imikhuba ejwayelekile yolimi iyindlela ulimi olusetshenziswa ngayo zinsuku zonke, ezindaweni ezahlukene, ngezizathu ezingefani, ngaphandle kokuthi inqubomgomo yolimi ithini. Imikhuba ejwayelekile yileyo mikhuba evamile, ebonakala obala, ejwayelwe ngabantu. Imikhuba ejwayelekile yolimi ivamise ukuthi izikhulele yodwa ngaphandle kokungenelela kwalabo abayiziphathimandla. Uma sicaphuna uSpolsky (2004) echaza imikhuba ejwayelekile yolimi, uthi:

*...the real language policy of a policy of a community is more likely to be found in its practices than its management. Unless the management is consistent with the language practices and beliefs, and with the other contextual forces that are in play, the explicit policy written in the constitution and laws is likely to have no more effect on how people speak than activities of generations of school teachers vainly urging the choice of correct language (Spolsky, 2004:11).*

Le nkulumbo iveza ngokusobala ukuthi kunomkhuba ovamile wokuthi kube negebe eliba khona phakathi kwenqubomgomo kanye nokugcwalisekiswa kwayo. Lokhu kwenzeka ikakhulu uma umphakathi okumele ugcwalisekise inqubomgomo, unezinye izinkolelo ezehlukile kulezo zenqubomgomo ebekiwe. Kanti njalo kuyenzeka lokhu kudalwe ukuba khona kweminye imixhantela, eba nomthelelwa ekusetshenzisweni kolimi.

Kunesibonelo noma isithombe senqubomgomo yolimi esiqoshwa nguSpolsky (2009) esinezingxenye ezintathu, ezingaphansi kwenqubomgomo. Lesi sibonelo siveza ukuhambisana kwalezi zingxenye zontathu. Izinkolelo zolimi zizalwa imikhuba ejwayelekile yolimi, kubuye kuphinde kube yizo futhi izinkolelo zolimi ezigqugquzela imikhuba ejwayelekile yolimi. Isithombe senqubomgomo yolimi (Umdwebo 3.2, ngokukaSpolsky, 2009:9) isiveza ngale ndlela elandelayo:



### 3.7. Izikhali ezinomthelela kwinqubomgomo yolimi

Kunezikhali ngokuka Spolsky (2004: 206) eziyaye zibe nomthelela ekugcwalisekiseni kwenqubomgomo yolimi. Lezi zikhali kuyenzeka zibe sobala kanti futhi kuyenzeka zicashe. Ngokusho kukaSpolsky, zivamise ukuthi zibe senkabeni yomqondonkolelo (*ideology*) kanye nokugcwalisekiswa (*implementation*) kwayo inqubomgomo. OHulumeni-ke ngokwemvamisa bayaye babe nezinhloko abazisebenzisayo abalawula ngazo ukusetshenziswa kolimi. Lezo zinhloko kuba umthetho wolimi, ulimi lwesizwe (*National Unity*) kanye nemithetho yobusakhamuzi (*citizenship laws*).

#### 3.7.1. Umthetho wolimi

Umthetho wolimi ungachazwa njengesikhali kumbe ithuluzi elisemthethweni, elisetshenziswa nguHulumeni ukulawula kanye nokwengamela imikhuba yolimi ezweni. Le mithetho ifuze ukuba namandla okuthonya (*influence*) ukugcwalisekiswa kwenqubomgomo yolimi, ngenxa yokuthi le mithetho isuke ihamba nezijeziso ukuphoqelela ukugcwalisekisa komthetho lowo. (Shohamy, 2006:76). Imithetho yolimi ngokukaShohamy, yengamele imikhakha eminingi kubandakanya ulimi lokufunda olusetshenziswayo ezikoleni (Shohamy, 2006:78)

Isibonelo esenziwa nguShohamy (2006:222) yileso sasezweni laseQuebec, lapho ulimi lwesiFrentshi lwanikezwa khona amandla okuba ulimi olusemthethweni, ngaphezu kwesiNgisi. Imithetho yabe isibekwa ngenhloso yokugqugquzela ukusetshenziswa kwesiFrentshi. Izwe laseQuebec laphumelela ukuthi isiFrentshi sigcine sesikhulunywa kakhulu ukudlula isiNgisi, ngenxa yomthetho wolimi wakuleliya lizwe. Kepha kwamanye amazwe

kuyaye kungenzeki kalula ukuthi umthetho wolimi ulandelwe noma ufezekiswe. Abantu bayaye bayephule le mithetho, noma bayishaye indiva ngenxa yezizathu ezahlukene phakathi kwazo singabala izingqondonkolelo (*ideologies*) abanazo.

UNdimande-Hlongwa (2009) uyakufakazela lokhu okushiwo nenghla uma ethi imithetho ngesikhathi sohulumeni bengcindezelo (amaKoloniyali kanye nombuso wamaBhunu) e-Afrika eyayiphoqwa yaba nomthelela engqondweni nasendleleni (*indoctrination*) abantu base-Afrika abansundu ababuka ngayo izilimi zabo. Yize iNingizimu Afrika isikhululekile, kwabekwa imithetho yolimi egqugquzela ukusetshenziswa kwezilimi eziyishumi nanye, ushintsho alukabonakali. Abantu baseNingizimu Afrika abansundu basadansela isigingci esishaywa isiNgisi neSibhunu njengolimi lokufunda, ukufundisa nokuhlola ezikoleni. Ngaphezu kwalokho, abazali basafunza izingane zabo imfundisoze yokuthi ukwazi ulimi lwebele akubalulekile kunokukhipha ngamakhala isiNgisi nesiBhunu (Ndimande-Hlongwa, 2009:93).

Kuzokhumbuleka ukuthi, esingenisweni salesi sahluko sithe injulalwazi egxekayo inezinhloso zokushukumisa, inyakazise isimo esithile ngenhloso yokuphonsa inselelo endleleni izinto ezimi ngayo (*status quo*). Iphinde ihlaziye izidingo, izifiso nezimfuno eziqhudelanayo phakathi kwezinhlobo ezahlukane zamaqembu kanye nabantu emiphakathini. Kuyavama-ke nokho ukuthi lawo maqembu kumbe izinhlobo ezihlomulayo emphakathini kube yizo ezeseka indlela izinto ezimi ngayo. Bakwenza lokhu ngenhloso yokuvikela izimfuno nezinjongo zabo ezivuna bona (Zou *et al.*, 2002:10; Horkheimer, 2002:20). Kunamaqembu noma izingxenye eziyithokozelayo imithetho yolimi (Shahomy, 2006) ngoba kukhona abahlomulayo kuyona. Abantu abanengqinamba yokukhuluma ulimi olungesilo olwabo, batholakala bewuthokozela umthetho wolimi ovuna noma ogqugquzela ukukhulunywa kolimi lwabo lwebele.

### **3.7.2. Ulimi lwesizwe**

Ulimi lwesizwe lusuke luqokwe nguhulumeni ukuthi lufukulwe lwenziwe lube ngolwesizwe. Lolo limi lusuke luzoba ulimi olumele umqondonkolelo (*ideology*) kahulumeni walelo zwe. Kuyaye kuthi noma zikhona ezinye izilimi ezisemthethweni, kepha ulimi lwesizwe luyaye lunikwe izinga elingaphezulu kulezi ezinye ezisemthethweni. Lokhu kudala ukungalingani emphakathini ngoba abanini bolimi olusuke kuwulimi lwesizwe kwenza bazibone bengaphezulu ngokubaluleka kunabanye balezi zilimi okungezizo izilimi zesizwe. Lokhu kube sekugqugquzela ukungalingani (*power & hegemony*) kanye nengcindezelo (*marginalization*) phakathi kwabantu (Shohamy, 2006:65). Iningi lamazwe aba nezilimi ezimbili eziba

semthethweni. Ngasemkhakheni wezemfundo, kusenenselelo enkulu uma kubhekwa indlela okusetshenziswa ngayo izilimi zase-Afrika. IsiNgisi yisona esisengungqoshishilizi. Lokhu kuyizinkomba zokuqhubezela phambili ingcindezelo. Ukusebenza kolimi njengolimi lokufunda nokufundisa emazingeni emfundo aphansi namazinga aphezulu kusahlangabezane nezinselelo ezinkulu eNingizimu Afrika. Abazibalo zokubalwa kwabantu eNingizimu Afrika bayakufakazela lokhu:

*...today English is the country's lingua franca, and the primary language of government, business, and commerce. It is a compulsory subject in all schools, and the medium of instruction in most schools and tertiary institutions (S.A. statistics, 2011).*

### **3.7.3. Imithetho yobuzwe**

Emazweni amaningi aphesheya kwezilwandle (Shohamy, 2006:17), njengaseYurophu, ulimi lusetshenziswa njengeminye yemigomo yokuthi umuntu anikwe ubuzwe. Lo mgomo uba nomthelela endleleni izilimi ezisebenza ngayo. Kodwa-ke eNingizimu Afrika umthetho wobuzwe wawusetshenziswa ngendlela ehlukile, uma sicaphuna uButler nabanye (1978) bathi:

*The Apartheid government made it legal for Blacks to become citizens of their independent Bantustans. The Bantu Homelands Citizenship Act of 1970 was passed, which allowed Blacks living throughout South Africa as legal citizens in the homeland designated for their particular ethnic group. The Act did not give Blacks South African citizenship or civil and political rights. Blacks had rights in their "Homelands," but they were not completely independent (Butler, et al., 1978).*

Ulimi lwesiBhunu nolwesiNgisi belusetshenziswa njengesango noma intuba yokungena uma ufuna ithuba lomsebenzi othile, kulabo bantu abansundu abazikhipha ngamakhala lezi zilimi, ngesikhathi sombuso wamaBhunu (Ndimande-Hlongwa, 2009). Imithetho yolimi esebenzisa ulimi njengethuluzi lokucwasa nokubandlulula abantu ivamisile ukuthi ibe nomthelela omubi ekusetshenzisweni kwezilimi (Shohamy, 2006).

### **3.8. Kubonakala ngani ukugcwalisekiswa kwenqubomgomo yolimi?**

UShohamy (2006) uthi ngaphandle kwemithetho ebekiwe, inqubomgomo yolimi kuyenzeka ingagcwalisekiswa. Ngaleyo ndlela kwenza kube lukhuni ukubona ukuthi indlela izilimi ezisetshenziswa ngayo kungenxa yemithetho yolimi ebekiwe noma cha, noma imithelela yezinye nje izinto. Uma kungathiwa abantu bezilimi zomdabu mabafunde ngezilimi zabo

zebele, lokhu kungavimba ukufunda kwabo ulimi olwengeziwe. Lo mqondonkolelo ungaba nomthelela endleleni abakhetha ngayo ukusebenzisa ulimi, kepha kungeke kwaphazamisa inqubomgomo yolimi uqobo. Le nkoleloze nomqondonkolelo ungadala ukuthi abantu bezilimi zomdabu bakholelwe ukuthi izilimi zabo abazisebenzisa emakhaya, ziyizilimi ezingenamsebenzi walutho. Lokho okube sekudala ukuthi babone kungcono basebenzise ulimi lokufika (lwamaKoloniya).

USpolsky (2004, 2006) uqubuka nemibuzo ebalulekile mayelana nezizathu zokubhuntsa noma ukugcwalisekiswa kwenqubomgomo yolimi. Ingabe ukubhuntsa kwenqubomgomo kuhambisana nokuteleka kwabantu emphakathini ukugcwalisekisa inqubomgomo noma ukuqhubeka kwabo benze lokho abasuke becabanga ukuthi kubalungele? Ingabe baqhubeka nokusebenzisa izilimi ezixubile noma basebenzisa ubulimimbili? Ingabe bayazicindezela izilimi zabo zendabuko noma zebele? Ingabe basebenzisa *i-code switching*? Kukangakanani ukusebenzisa kwabo izilimi ngoba belandela inqubomgomo? Yimiphi imiphumela yokugcwalisekisa kwabo inqubomgomo?

Izimpendulo zale mibuzo ebaluleke kangaka ephakanyiswa nguShohamy (2006) ilele ekutheni enye ingxenye yomphakathi iyibona iyini impumelelo yokulandelwa kwenqubomgomo. Enye ingxenye ingake ingayiboni indlela okulandelwa ngayo inqubomgomo iyimpumelelo, ekubeni enye ingxenye ingayibona iwukubhuntsa. URubin noJernudd, bacashunwa ngu-Orman (2008) lapho besho izizathu ezenza inqubomgomo ibhuntshe, emazweni amaningi. Amazwe amaningi aba nenqubomgomo engabi yimpumelelo ngenxa yokuthi abantu abasuke benikwe umsebenzi wokuhlelwa kolimi kuba ngabantu abangasibo ochwepheshe besayensi yezilimi. Basuke bengenalwazi olugcwele ngezinjulalwazi zokuhlelwa kolimi kanye nomlando ohambisana nokuhlelwa kolimi (Orman, 2008:42). Ngaphezu kwalokho uFishman (1994) uthi abantu bavamise ukucabanga ukuthi ulimi luyinto engathi shu. Ukwehluleka ukusebenzisa ukuhlelwa kolimi ngendlela eyiyo ngesikhathi sokuhlelwa kolimi kudala ukuthi kube negebe phakathi kwenqubomgomo yolimi kanye nokugcwalisekiswa kwayo (Fishman, 1994:98). Okunye futhi okuyimbangela yokubhuntsa kwenqubomgomo yilo mbono othi ukubhuntsa kwenqubomgomo yolimi akuyilutho kunokubhuntsa kwenqubomgomo yomnotho (Spolsky, 2004).

### 3.9. Ukuhlelwa kolimi nenqubomgomo yolimi kwezemfundo

Kunanoma yiliphi izwe imithetho elawula ezemfundo ayikushiya ngaphandle ukusetshenziswa kolimi. Kuyaye kubhekwe ukuthi yilona luphi ulimi noma izilimi okumele zisetshenziswe njengolimi noma izilimi zokufunda, ukufundisa nokuhlola, emazingeni ehlukene kwezemfundo. Kungaba semazingeni esisekelo sezemfundo, kube isemaKolishi noma-ke emaNyuvesi. Kumele kube nohlelo olugqamile nolucacile olushoyo ukuthi yilona luphi ulimi oluzosetshenziselwa ukufunda. Lesi sinqumo sokukhethwa kolimi lokufunda, ukufundisa nokuhlola, lubizwa ngokuthi, inqubomgomo yolimi kwezemfundo (*language in-education policy*). Ulimi olusuke lusetshenziselwa ukufunda, ukufundisa nokuhlola lunendima ebaluleke ngendlela eyisimanga, empumelelweni yabafundi. Lona yiwona mongo walolu cwaningo (Shohamy, 2006). ULincoln (2003) uze athi uma imfundo iyikusasa labafundi, ngakho ulimi luyinqola eya kulo ikusasa (Lincoln, 2003: 163). Lokhu kusho ukuthi izinjongo zemfundo zifezekiswa ukusetshenziswa kolimi olufanele ngesikhathi sokufunda, ukufundisa nokuhlola (Shohamy, 2006:76).

Emazweni amaningi lapho ezemfundo zenganyelwe khona nguhulumeni, njengaseNingizimu Afrika, izinqumo ezimayelana nezemfundo zenziwa izinhlaka zikahulumeni ezinjengephalamende, uMnyango wezeMfundo kanye nezinye izinhlaka, ezifana neBhodi Yezilimi Zonke ZaseNingizimu Afrika (PanSALB) ezinikwe amandla okwenza lowo msebenzi. Ngokuvamile lezi zinqumo zisuke zingenayo intshisekelo kwezemfundo kepha inqubomgomo yolimi isuke yakhelwe phezu komqondonkolelo kanye nezimfuno zezombusazwe, zezokuhlalisana kwabantu kanye nezomnotho (Shohamy, 2006:78; Ndimande-Hlongwa, 2009:29).

Indlela eyi-*top-down approach* iyona evame ukuthi isetshenziswe ngohulumeni kwinqubomgomo yolimi kwezemfundo. Izikole, othisha, abaphathi bezikole kanye nabahloli bayaphoqeelwa ukuba bafezekise inqubomgomo, kuhle okwamabutho okumele amashe, alandele umyalelo ingqondonkolelo yenqubomgomo njengoba iyalela Izinsizakufundisa, othisha, izinhlelo zemfundo (*curriculum*) kanye nokuhlolwa kumele kufezekise inqubomgomo. Izinhlaka zikaHulumeni zivamise ukuqoka ulimi olulodwa njengolimi olusemthethweni, olusuke luzoba ulimi lokufunda, ukufundisa nokuhlola (Shohamy, 2006:78). Uma lolu limi kungesilo ulimi lwebele lukathisha kanye nomfundi, kuqubuka yonke inhlobo yezinkinga. Umehluko oba khona phakathi kwendlela eyi- *top-down approach* kanye nendlela

eyi-bottom-up approach, ukuthi abantu okuyibona abathintekayo, babanethuba lokubeka izimvo zabo nemizwa yabo ngokumele kuqukethwe yinqubomgomo yolimi (Baker, 2006).

Ukuhlelwa kolimi kungumsebenzi oqala phezulu kuhulumeni kaZwelonke kanti kudinga izinsizakusebenza zikahulumeni, futhi uphathwe ngendlela. Okubalulekile ukuthi uma umphakathi ungenazwi ekuhlelweni kolimi leyo nqubomgomo yolimi ayiphumeleli. Kubalulekile ukuthi umphakathi nawo kube yiwo obamba iqhaza ngokuthi usho izidingo kanye nemibono yawo. Uma inqubomgomo seyakhiwe kufanele nakanjani ukuthi umphakathi ubandakanywe ngokuthi waziswe ngayo (Ndimande-Hlongwa, 2009:50).

Sicaphuna lapha uFan (2009) echaza ukuhlelwa kolimi ngale ndlela elandelayo:

*... while language planning (Fan, 2009), adopts a top-down approach in dealing with the various problems of language, the LMT adopts a bottom-up approach. This means that in the language planning theory, decisions on language matters are made and implemented by authorities at the top of the hierarchy and then transferred to discourse without a meaningful understanding of grass root language problems. On the other hand, the LMT approach deals with language problems in ordinary discourse which then informs policy decisions implying that speakers at the bottom of the hierarchy are accorded the opportunity to inform policy decisions formulated by authorities at the top of the hierarchy (Fan, 2009:9).*

Emazweni asuke enezilimi ezahlukene futhi eziningi kanye namasiko ehlukene ngokuka Orman (2008), inqubomgomo yolimi kwezemfundo yalawo mazwe, echeme neqeqebana ivame ukudala inyakanyaka yezinkinga, njengoba kwenzeka ngezikhathi zombuso wamaBhunu, lapho kwakuthathwe isiNgisi nesiBhunu kuphela njengezilimi zokufunda, ukufundisa nokuhlola. Yingakho-ke iNingizimu Afrika yathi uma ithola inkululeko, yase ifaka inqubomgomo yolimi egqugquzela ubuliminingi, ngenhloso yokwengeza izilimi zomdabu zase-Afrika, ebezicindezelwe ngaphambilini. Kule nqubomgomo yolimi abafundi banelungelo lokusebenzisa ulimi abazizwa benethezekile ukufunda ngalo. Izinkinga ezifuze lezi (Webb & Kembo-Sure, 2000; Cummins, 2001; UNESCO, 2003) zike zabakhona emazweni aphesheya (eYurophu naseMelika) ngaphambi kokuba kwethulwe inqubomgomo ebulimimbili. Impumelelo yemfundo (Magwa, 2010), incike olimini olusetshenziswa ngesikhathi sokufunda nokufundiswa kanye nokuhlola.

Inqubomgomo yolimi kwezemfundo kunoma iliphi ilizwe ayikaze yenelise. Imbangela yalokhu, inkolo, ezombusazwe, umphakathi kanye nesimo somnotho. ENingizimu Afrika

uhulumeni wengcindezelo usebenzise ulimi njengesikhali sokuphatha kwezombusazwe. Imfundo yaseNingizimu Afrika yayiphethwe ngesiNgisi nesiBhunu. Isidingo sokufunda ngolimi lomdabu sasibukelwa phansi engekho amalungelo olimi. Inqubomgomo yolimi kwezemfundo ikhishwe kahle ngonyaka wezi-2005. Lona ngumbiko oqhamuka noMnyango Wezemfundo (Ndimande-Hlongwa, 2009:26).

### **3.10. Isiphetho sesahluko sesithathu**

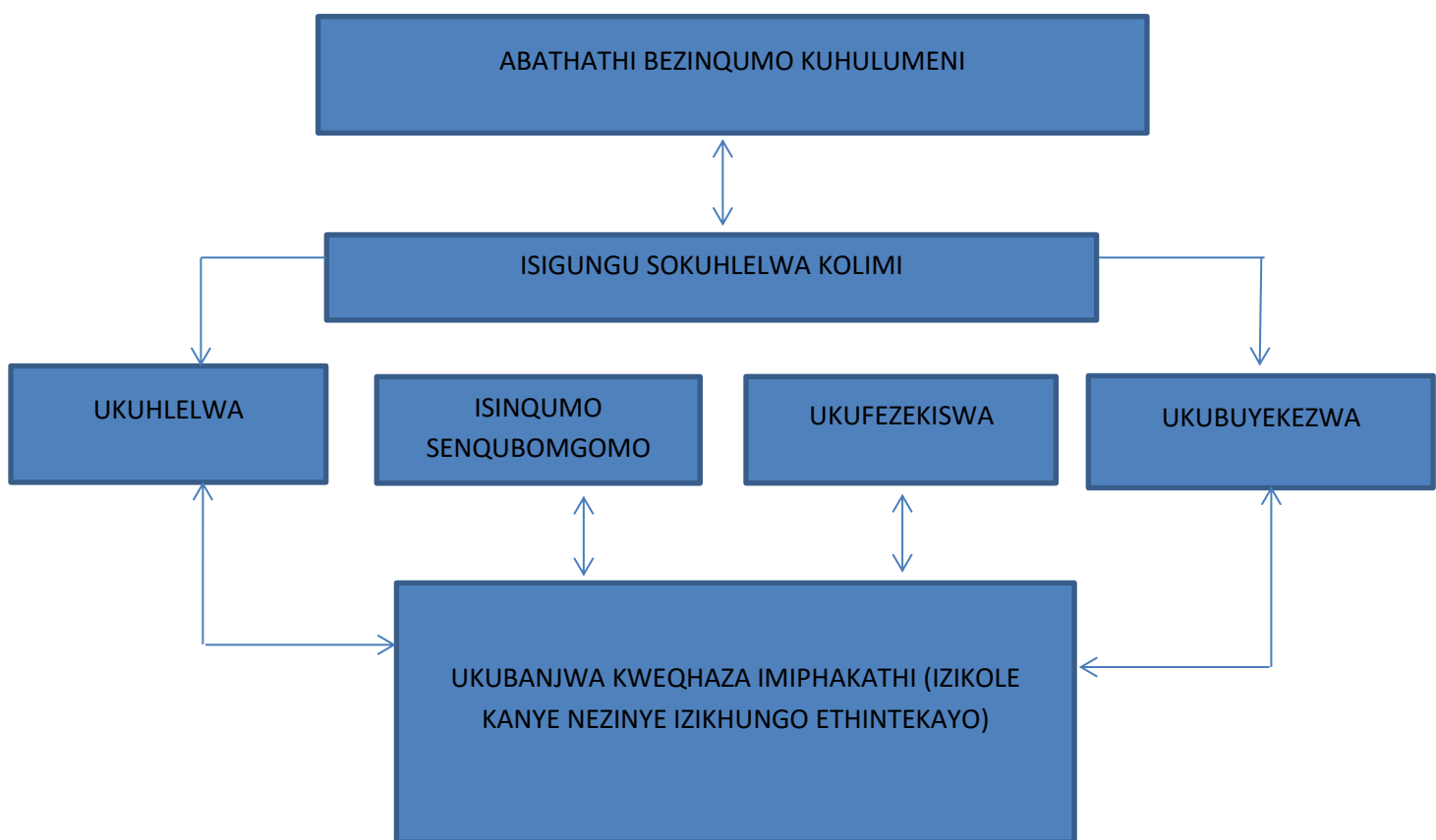
Sesigoqa lesi sahluko, kungakuhle sigoqe ngeqoqa lohlaka lwenjulalwazi. Esingenisweni sithe i-*Transformative Pharadaymu* iyifilosofi enezinhloso zokuxazulula ukungalingani emphakathini kanye nobulungiswa kulowo mphakathi okholelwa emasikweni njengendlela yokuphila (Mertens, 2005). Sakhuluma ngenjulalwazi egxekayo (Horkheimer, 2002:20; Zou *et al.*, 2002:10) kanye nenjulalwazi yokwenganyelwa kolimi Neustupny, 1985a; 1985b; Jernudd noNeustupny, 1987; Jernudd, 1991, Neustupny noNekvapil, 2003; Nekvapil 2006; Dovalil, 2014).

Sibe sesibheka ukuhlelwa kolimi ngokwalaba babhali (Kaplan no Baldauf, 1997; Spolsky, 2004; 2009, Shohamy, 2006; Ndimande-Hlongwa, 2009). Ngaphansi kwakho sacubungula izingxenye eziba neqhaza ekubumbeni ulimi. Sibale ukuhlela ikhophasi, ukuhlela ukufundisa nokwamukela ulimi kanye nokuhlela okuyisiqondiso solimi. Ngaphansi kokuhlela okuyisiqondiso solimi, sibuke ulimi njengenkinga, ulimi njengelungelo, kanye nesihloko esikhuluma ngolimi njengensizakusebenza kuchazwa yilabongoti (Ruiz, 1984; Kaplan noBaldauf, 1994, 2004; Antia, 2000; Webb noKembo-Sure, 2000; Webb 2002; Braam, 2004; Wright, 2004; Shohamy, 2006; Fishman, 2006; Probyn, 2006, 2009; Orman, 2008; Ndimande-Hlongwa; Spolsky,2009). Phakathi kwezihloko esizibhekile, ezibalulekile kube inqubomgomo yolimi. Incazelo yaleli gama iye yabuka inqubomgomo njengezinkolelo, imikhuba kanye nezinqubo ngolimi ngokwalaba babhali (Butler *et al.*, 1978; Fishman, 1994; Spolsky, 2004; 2009; Shohamy, 2006; Skuttnab-Kangas noMcCarty, 2007; Orman, 2008; Ndimande-Hlongwa, 2009). Kwaba imibuzo eshisa ibunzi ngezimpawu zokugcwalisekiswa kwenqubomgomo yolimi, sisebenzisa laba babhali (Fisherman, 1994; Spolsky 2004, 2006; uShohamy, 2006; u-Orman, 2008). Besingeke sashiya ngaphandle isihloko esikhuluma ngokuhlelwa kolimi nenqubomgomo yolimi kwezemfundo ,selekelwa yilezi ngqalabutho (Webb & Kembo-Sure, 2000; Cummins, 2001; UNESCO, 2003; Lincoln, 2003; Shohamy 2006; Fan, 2009; Ndimande-Hlongwa, 2009).



UMackey (1979) uphakamisa ukubaluleka kokulandelwa kwezinyathelo ezine uma kubunjwa ukuhlelwa kolimi kanye nenqubomgomo eyimpumelelo. Udweba isithombe esicacile esiveza ukuthi ukusungulwa kwesigungu esibheke ukuthuthukiswa kolimi, kungenxa yengcindezi efakwe wumphakathi, ngenxa yezinkinga zolimi osuke ubhekene nazo. Ngenxa yale ngcindezi, abezombusazwe babe seabumba isigungu esizoxazulula lezi zinkinga. Uthi inqubomgomo yolimi yemiphakathi enezilimi ezahlukahlukene iyaye ilandele le ndlela elandelayo, uma isophe ukuba nenqubomgomo eyimpumelelo.

(Umdwebo, 3.3, Mackey, 1979:12):



Zonke lezi zihloko esizithinte ngenhla, zibaluleke kakhulu kulolu cwaningo; oluhlose ukuhlolisisa ulimi olusetshenziselwa ukufunda, ukufundisa nokuhlola ezikoleni zase-*Harrismith*, esifundazweni sase-*Free State*; ngenhloso yokuthola ukuthi buyenzeka yini ubulungiswa, endleleni okusetshenziswa ngayo izilimi zalabo abathintekayo.

## ISAPHLUKO 4

### UMKLAMO NEZINDLELA ZOCWANINGO

#### 4.1. Isingeniso

Abacwaningi bavamisile ukuthi babe namaqhinga kanye nezindlela ezahlukeni zokuqoqa ulwazi ngesikhathi kwenziwa ucwaningo. Lokhu kungenxa yezinhlobonhlobo zezinkolelo kanye nezindlela zokubuka izimo ezithile ngaphansi kwezimo ezahlukeni. Yize-ke kunjalo, zikhona izinto eziyaye zisetshenziswe ukukala noma ukuba umkhombandlela yalo lonke ucwaningo umcwaningi asuke ephezu kwalo. Le mikhombandlela iyaye ibizwe ngokuthi ipharadaymu. Iyaye isize ukuthi ilekelele ekucaciseni isizathu somcwaningi sokukhetha leyo ndlela asuke eyikhethile yokucwaninga. Ingxoxo eyisendlalelo emalungana nepharadaymu eqokiwe izolandela, i-*Transformative* pharadaymu, okuyiyo ehambelana nalolu cwaningo. Izochazwa le-*piradigm*, kanti namanye azovezwa ngenhloso yokucacisa ukuthi lena eqokiwe, iyona yona. Okuzobe sekulandela kuzoba ingxoxo eveza amacebo okwenza ucwaningo, aqokelwe ukwenza lolu cwaningo. Zimbili izindlela zokwenza ucwaningo eziqavile, esezibe ubhongoza kwezokucwaninga, iminyakanyaka edlule. Amacebo okukhulunywa ngawo lapha, yindlela yokucwaninga eyikhwalithethivu kanye naleyo eyikhwantithethivu. Kodwa-ke ngenxa yenjulalwazi eyinsika yalolu cwaningo, indlela yokucwaninga eyikhwalithethivu yiyo kanye ezosetshenziswa ukwenza lolu cwaningo. Ingxoxo emayelana nendlela yokwenza ucwaningo eyikhwalithethivu izobe isilandela.

#### 4.2. I-Pharadaymu yocwaningo

##### 4.2.1. I-Transformative pharadaymu

I-*pharadaymu* inikeza uhlaka lwamagama okuyiwona alekelela umcwaningi ukuba abone futhi akhe umqondo othile mayelana nokwenzeka kwesimo esithile. UBurrell benoMorgan (1979:24) babeka ukuthi ukuba ngaphansi kwe-*pharadaymu* kusho indlela obuka ngayo umhlaba. Futhi-ke nangempela i-*pharadaymu* ibizwa ngokuthi i-*worldview*, ukubukeka komhlaba (Patton, 2002:37). Lolu cwaningo-ke nalo lungaphansi kwepharadaymu ngoba lubuka umhlaba ngehlo lepharadaymu olungaphansi kwayo, i-*Transformative pharadaymu*. Ingani phela lolu cwaningo luhlose ukuqonda ngesihloko qede lugququzele ubulungiswa kanye nokulingana ekusetshenzisweni kwezilimi.

NgokukaMertens (2005) i-*transformative pharadaymu* yaqala ukuvela ngezikhathi zonyaka yowe-1980 kanye nowe-1990. Izinhlobo zama-*pharadaymu* ezikhona singabala phakathi kwazo, i-*Transformative*, i-*Grounded constructivist*, i-*Qualitative*, i-*Constructivist*, i-*Positivism* kanye ne-*Interpretivist*. I-*transformative* iyifilosofi enezinhloso zokuxazulula ukungalingani emphakathini kanye nobulungiswa kulowo mphakathi okholelwa emasikweni njengendlela yokuphila. Le filosofi ibuswa ngukuthi amaqiniso omhlaba akhiwa yizimo ezikhona kwezenhlalo, ezombusazwe, amasiko, ezomnotho, kanye namagugu okuzigqaja ngobuhlanga nangobuzwe. Ngakho-ke ukuqokwa kwale ndlela yokucwaninga kusekelwe eqinisweni lokuthi ingxenye eningi yobukhwalithethivu ngesikhathi socwaningo iyadingeka ukuze kuqoqwe umbono womphakathi esigabeni ngasinye socwaningo, kuyilapho ucwaningo lungeke lwaba nesici futhi lokhu kube sekubonisa ukuthembeka kwemiphumela kumalunga omphakathi kanye nakwizazi. Izindlela ze-*Transformative* ezixubile zihlinzeka izindlela ezizosetshenziswa ukubhekana nezingqinamba ezingase zibhekane nocwaningo ngenxa yamasiko omphakathi ahlukahlukane. Lokhu kusiza ukuze kube nesisekelo esizodala ushintsho kwezenhlalo (Mertens, 2007:213).

Abacwaningi be-*transformative pharadaymu* basebenzisa indlela yekhwalithethivu ngesikhathi beqoqa ulwazi. Kanti-ke izindlela eziyindidiyela ezitholakala ngaphakathi kwi-*transformative pharadaymu* ziyisizinda samandla okuthi umcwaningi aqonde ukwehlukahluka kwezinto ezingamagugu, imibono kanye namazinga okuphila (Somekh & Lewin, 2005:275).

## **4.2. Iqhinga locwaningo**

Abacwaningi basungule qede bathuthukisa izindlela namasu amaningi okwenza ucwaningo, yingakho kubalulekile kulesi sigaba ukuxoxa ngeqhinga locwaningo, noma isu okuyilo eliyinsika yalolu cwaningo, ngemuva kokuthi sekucaciswe incazelo ephelele ye-*Transformative pharadaymu* ngenhla. Ngaphezu kwalokho izizathu zokuqoka i-*pharadaymu* eqokiwe ziye zanikezwa. Kungakuhle-ke kulesi sigaba esingezansi kesibheke incazelo enablee yocwaningo lobunjalo botho (*qualitative research*), kanjalo nezizathu eziyimbangela zokuqokwa kwayo phakathi kwamanye amaqhinga ocwaningo.

#### 4.2.1. Ucwanningo lobunjalo botho

UCreswell (2009) uthi abacwaningi bocwaningo lobunjalo botho baqoqa ulwazi oludingwa ucwanningo kulabo abangabahlanganyeli bocwaningo, besendaweni ababa kuyo nsukuzonke (abasebenza noma abahlala kuyo) benza izinto abavame ukuzenza njengokwejwayelekile. Abacwaningi bocwaningo lobunjalo botho baqoqa ulwazi ngesikhathi labo abangabahlanganyeli bocwaningo besesimweni esejwayelekile, babuke ukuthi yikuphi abakwenzayo noma abakukhulumayo, njalunjalo, ukubeka kanje uCreswell (2009):

*Researchers do not bring individuals into a contrived situation nor do they typically send out instruments for individuals to complete. This up close information gathered by actually talking directly to people and seeing them behave and act within their context is a major characteristic of qualitative research. In the natural setting, the researchers have face to face interaction overtime (Creswell, 2009: 175).*

Le ndlela yocwanningo iyahambelana nalolu cwanningo ngoba ukuze kutholakale ulwazi olwaluzophendula imibuzongqangi kuzodingeka ukuba kuxoxiswane nababambiqhaza ezikoleni lapho kuzoqoqwa khona ulwazi. ULincoln noGuba (1985) babeka ukuthi ucwanningo lobunjalo botho ‘*yi-natural inquiry*’ lapho kungekho into eyenzekayo engathathwa njengengenamsebenzi noma ithathwe noma yikanjani, futhi ongeke wachaza ngayo ungakayicwanningi. Nanxa izingxoxo nabahlanganyeli bocwaningo kanye nokubukela othisha befundisa (*observations*) kuzoba ngenye yezindlela ezibalulekile ekuqoqeni ulwazi locwanningo, ngeke kube khona kunonga okuzokwenziwa, kodwa konke kuzosetshenziswa njengolwazi oluqoqwe kwabacwaningwayo kube njengoba kunjalo.

OLEedy beno-Ormrod (2005:133) babeka ukuthi ucwanningo lobunjalo botho lwenziwa ngumcwaningi, aye kwabacwaningwayo besesimweni abahlale bekuso, hhayi benze ngendlela ehluke ngenxa yokuthi kukhona yena njengomcwaningi. Njengoba lolu cwanningo luzokwenziwa ezikoleni zamabanga aphantsi, ukuze kutholakale ulwazi, umcwaningi uzoba nezingxoxo ezisakuhleleka (*semi structured interviews*) nabafundi kanye nothisha bezilimi zomdabu zase-Afrika (isiZulu nesiSuthu), emabangeni esishiyagalolunye nakamatikuleletsheni, kuzoyiwa nasemakilasini ukuyobuka ngenkathi befundiswa njengokwejwayelekile.

Umcwaningi uzogcizelela ukuthi bangashintshi endleleni abavame ukwenza ngayo izinto lapho kufundwa njengoba ezobe engafikile kubona njengomhloli, kepha okwakhe kuzobe kungukubuka lokho abakwenzayo, alalele nabakukhulumayo.

Kuzophawuleka ukuthi ucwaningo lobunjalo botho lunezimpawu zokuhumusha, ezihlose ukuthola izincazelo ngokwenzekayo noma abakwenzayo noma okubenzakalelayo labo abacwaningwayo, kanjalo nokuhunyushwa kwalezo zincazelo ngumcwaningi (Hoepfl, 1997: 4). Ngokufanayo, uSherman benoWebb (1988:7) nabo bayavumelana nabanye abacwaningi, bachaza ucwaningo lobunjalo botho njengocwaningo olwenziwa kulabo abacwaningwayo, besesimweni abaphila kuso ngokwejwayelekile. Lokhu kuyahambisana nalolu cwaningo ngoba izincazelo ezizotholakala kuzoba yilokho okwenzeka ezikoleni nalokho okuzobe kukhulunywa ngabafundi kanye nothisha ngesikhathi senhlolombuzo noma sezingxoxo nomcwaningi, yikhona okuzohunyushwa ngesikhathi sokuhlaziywa kokuzotholakala.

Ucwaningo lobunjalo botho luyakwazi ukuvumela ukusetshenziswa kwemithombo eyahlukahlukeni ekuqoqweni kolwazi (Denzin & Lincoln, 1994; Cohen, Manion & Morrison, 2000, 2007; Creswell, 2009). Laba bacwaningi bavumelana ngokuthi abacwaningi bobunjalo botho bavama ukuqoqa ulwazi oludingwa ucwaningo besebenzisa izingxoxo, bebheka nokwenziwa ngabacwaningwayo, babuye basebenzise nolwazi abaluthola kokubhaliwe. Yisona sizathu-ke esenze umcwaningi wasebenzisa lezi zindlela zokuthola ulwazi.

Ngamanye amazwi, ucwaningo lobunjalo botho lungathathwa njengesibuko noma ifasitela esingakwazi ngalo ukubuka siphinde siphawule ngezinto eziphathelene nenhlalo yabantu. Lezo zinto zingabandakanya imibuzo ephathelene nenjulalwazi ngokuthi abantu abathile baphila kanjani, izikhungo ezithile zisebenza kanjani, nanezindlela noma amaqembu abantu abathile ababuka ngayo noma abathatha ngayo izinto ezenzeka ezimpilweni zabo (Cohen, Manion & Morrison, 2004). Ngale ndlela umcwaningi wobunjalo botho ubheka ukwenza kwabacwaningwayo kanye neqhaza abalibambile ngesikhathi socwaningo, akubuke lokhu akuhlanganise nolunye ulwazi aluqoqayo mayelana nalolu cwaningo. Lokhu kungenxa yenkolelo yokuthi umcwaningi angebe nje phakathi nendawo aziqhelelanise nolwazi nobufakazi abuthole ngenkathi eqoqa ulwazi oludingwa ucwaningo (Mason, 2003).

Yingakho nje oLeedy benoOrmrod (2005:134) bephawula ukuthi ucwaningo lobunjalo botho lungakwazi ukuveza ukuthi isimo noma isikhungo esithile siluhlobo luni. Ngale ndlela umcwaningi uyakwazi ukuthola ulwazi olusha abengalwazi ngento, ngabantu, noma ngesimo esithile, akwazi nokuthola izinkinga eziphathelene nabo noma nakho. Ngokunjalo oKaplan benoMaxwell (1994) bavumelana ngokuthi injongo yokuqonda kahle ngezimvo noma indlela abantu abacwaningwayo ababuka ngayo izinto kanye nalezo zindawo abakuzo kuye

kuphelelwe ubumqoka lapho kwenziwa ucwaningo lobunjalo botho (*qualitative research*). Kusemqoka ukwazi ukuthi ucwaningo lobunjalo botho (*qualitative research*) luvumela umcwaningi ukuba akhethe isigaba esisodwa noma indikimba eyodwa, ayicwaninge ajule, akhe izindikimba ngakutholile olwazini oluqoqiwe ocwaningweni (Terreblanche *et al*, 2006:47). Ngale kwalokhu, ucwaningo lobunjalo botho kusemqoka ukuthi kwaziwe ukuthi lungenza lokhu okulandelayo: lungachaza (*describe*), luhumushe (*interpret*), luqinisekise (*verify*), futhi luhlale (*evaluate*) (Peshkin, 1993). UYin (1987) uchaza kanje lapho echaza ucwaningo lobunjalo botho:

*...qualitative methods are particularly well suited for examining instances of self regulated learning as events because they involve a rich, holistic descriptions, and do not make assumptions, intra-individual stability, and are oriented to revealing complexity (Yin,1987:82).*

Njengoba bese ngike ngachaza phambilini, ulwazi oludingwa yilolu cwaningo luzoqoqwa kubahlanganyeli (abafundi kanye nothisha basezikoleni ezimbili zaseHarrismith), akukho kuqagela okungase kwenzeke. USherman benoWebb (1988) bayayeseka indlela yocwaningo yobunjalo botho ngoba bathi yiyona ndlela eluvunayo ucwaningo olufuze lolu. Bathi:

*...A direct concern with experience as it is “lived” or “felt” or “undergone”. Qualitative research involves the use of qualitative data, such as interviews, questionnaires, documents, texts, and participant observation data, to understand and explain social phenomena. Examples of qualitative methods include action research, case study research and ethnography (Sherman & Webb, 1988:84).*

Kusemqoka ukuphawula ukuthi ucwaningo lobunjalo botho (Eastwood, 1988), luyindlela yocwaningo lapho umcwaningi engabeki migomo ngocwaningo kodwa okusemqoka kuyilokho okuwuluvo lwabahlanganyeli bocwaningo. Ngakho-ke imiphumela yocwaningo lobunjalo botho iqondana ngqo nendawo noma nesehlakalo leso socwaningo, ayikwazi ukwenatshiselwa kuzo zonke izindawo noma kwezinye izimo ezingaphathelene naleso esisuke sicwaningiwe. Ngale ndlela ukwazi ulimi lwalabo abacwaningwayo kusemqoka ocwaningweni lobunjalo botho ukuze umcwaningi aqonde kahle konke abakushoyo.

UFilstead (1979:37) uyalugcizelela lolu daba ngokuthi athi amazwi alowo onikeza ulwazi ngocwaningo avame ukuthi abe njengoba enjalo, futhi yiwona asemqoka aphinde anikeze umqondo ngemiphumela yocwaningo. Ngamanye amazwi noma yini eshiwoyo ngesikhathi kwenziwa inhlolombuzo (*interview*) ibalulekile ngenxa yokuthi inikeza umcwaningi ithuba

lokuba athole lokho afuna ukwazi ngakho. Lokho umcwaningi akutholile ngocwaningo kuye kube sekuhlaziywa ukuze kutholakale imiphumela yocwaningo.

#### 4.2.2. Ucwaningo lwesimo

Ucwaningo lwesimo lugxila esigamekweni esisodwa noma ezimbili ezisemqoka, ukuqonda kahle ngesimo noma isehlakalo okuyisona esicutshungulwayo (Robson, 2002). Ngale ndlela isimo esicwaningwayo singaba i-*single case* (sibe sinye) noma sibe i-*multiple case* (zibe mbaxa) (Yin, 1994). Ucwaningo lwesimo lungenza uphenyo (*exploratory*), luchaze (*descriptive*) noma lucacise (*explanatory*). Lolu cwano luvuphenyo ngenxa yokuthi luzama ukucwaninga ngokwenzekayo ekilasini lapho abafundi befunda, befundiswa ngolimi oluthile, bengafundi ngezilimi zomdabu zase-Afrika, emazingeni esisekelo emfundo. UTellis (1997) uthi ucwaningo lwesimo oluphenyayo lokuqoka imininingwane lungenziwa ngaphambi kokuthi kwakhiwe imibuzo enqala okufanele iphendulwe ucwaningo kanye nombono ongakafazelwa (*hypothesis*).

UCohen nabanye (2008) noRobson (2002) babeka ukuthi ucwaningo lwesimo luvama ukusetshenziselwa ukuchaza, lunikeze incazelo mayelana nokuthile okucwaningwayo, kunokuba lunikeze izibalo ezithile njengemiphumela yocwaningo. Kanjalo noBabbie (2007) naye uyavumelana nalaba bacwaningi lapho echaza ucwaningo lwesimo. Okubalulekile ngocwaningo lwesimo ukuthi akukhona ukuthi kuba ngumuntu oyedwa noma isikhungo esisodwa esicwaningwayo; singaba sinye, zibe mbili, njalonjalo; kodwa okubalulekile ukuba okucwaningwayo kulezo zikhungo uma ngabe kuyizikhungo, kumbe izinhlangano, kube yinto eyodwa, hhayi izinto eziningi ezahlukeneyo.

Kubalulekile ukuba kugcizelelwe ukuthi ucwaningo lwesimo luyakwazi ukuzakhela ngokwalo injulalwazi engasiza nabanye abacwaningi ukuqonda ngesimo esifanayo noma ngento efanayo. Okuhle ngocwaningo lwesimo ukuthi luyakwazi ukuveza imbangela nomphumela wento ethile, ngenxa yokuthi ocwaningayo uziyela khona ngqo lapho kusuke kwenzeka khona lokho afuna ukuqonda kabanzi ngakho, ayoziwonela mathupha, aphinde axoxe nabahlanganyeli bocwaningo; ngaleyo ndlela ube esethola ukuthi abantu abathile benziwa yini ukwenza ngendlela ethile izinto ezithile futhi kunamiphi umphumela kanye nemithelela lokho abakwenzayo (Cohen, Manion & Morrison, 2008:253). Ngaphandle kwalokhu umcwaningi uphinde athole nokuthi abahlanganyeli bocwaningo banayiphi imizwa nemicabango ngesimo ababhekene naso, esebenzisa ulwazi aluthatha ngqo emilonyeni yabo, ebuka nalokho

abakwenzayo. UYin (1994) ukhipha izindlela eziyisithupha zokuthola ubufakazi ocwaningweni lwesimo, okuyilezi:

Izincwadi: izincwadi ezibhalelwe umuntu (*letters*), iziqeshana zamaphephandaba nokunye. Izinhlolombuzo: ezivulelekile (*open-ended interviews*) nengxoxo ehleliwe (*structured interview*). Imininingwane eyigugu: enjengemininingwane egciniwe (*records*), uhlu lwamagama nokunye. Imisebenzi yobuciko: efana namathuluzi, izinto zokusebenza noma yiluphi olunye uhlobo lwemisebenzi yobuciko ekwazi ukukhombisa ukuthi umcwaningi lowo uke waba sendaweni yocwaningo. Ukuqaphelisisa ngqo (*direct observation*), okwenzeka lapho umcwaningi evakashele endaweni yocwaningo. Ukuqaphelisisa komhlanganyeli (*participant observation*), okwenza umcwaningi abe yingxenye ezehlakalweni noma esahlakalweni esicutshungulwayo.

Iningi labacwabaningi luyaye lusebenzise ucwaningo lwesimo ukuphendula imibuzo enjengokuthi into ethile yenzeka “kanjani” (*how*) futhi yenzeka nje “kungani” (*why*) (Nieuwenhuis, 2008:75). Njengoba lolu cwaningo lunemibuzongqangi emithathu, owokuqala uqukethe la magama: “Ithini imibono yabafundi”.... (*What is the feeling of learners....*). Owesibili “Babhekana kanjani...” (*How do they deal...*), kanti owesithathu uqukethe amazwi athi “Kungani isikole siqoke inqubomgomo yolimi”... (*Why do chose the schools the language policy that they have...*). Lokhu kukhombisa ukuthi indlela yocwaningo ekhethiwe iyahambisana nemibuzongqangi yalolu cwaningo.

### **4.3. Izindlela zocwaningo**

#### **4.3.1. Indlela ye-Ethnography**

I-*ethnography* yindlela yokucwaninga engena ngaphansi kwe-*transformative*. Iyindlela eyindidiyela ezama ukuthola indlela abantu abaphila ngayo. (Mertens, 2005). Inhlolombuzo (*questionnaire*) lapha imibuzo isuke isilungiselelwe evulelekile nehambisana nolwazi olufunekayo. Isetshenziswa njengesisekelo sokuqoqa izimpendulo zemibuzo yocwaningo (Anderson, 2007). Abafundi abazobamba iqhaza yibo abazonikwa inhlolomibuzo.

I-*ethnography* njengendlela yokucwaninga, izosetshenziswa kulolu cwaningo. Isisekelo se-*ethnography* ngokuka Reeves nabanye (2008) sikhonjwa eminyakeni we-1900, isetshenziswa ngabacwaningi abafana no-Alfred Radcliffe-Brown kanye noBronislaw Malinowski (Reeves et al, 2008). Ukusetshenziswa kwayo kube sekudlondlobala ngesikhathi lapho



sekusetshenziswa kakhulu ngabacwaningi be-*Chicago School of Sociology* abafafana no-Louis Wirth, Everett Hughes kanye no-Robert Park (Reeves *et al.*, 2008).

UReeves nabanye (2008) bachaza i-*ethnography* njengesifundo sokuxhumana, ukusebenzisana kwabantu, indlela yokuziphatha kwabantu, indlela abathathana ngayo abantu bakhile ezweni, bengamaqembu, beyimiphakathi noma beyizinhlangano. (Babbie & Mouton, 2007). Lokhu-ke kusho ukuthi ukubukela umhlanganyeli kanye nokuqonda izimo zakhe zansuku zonke kuyisigaba esibaluleke kakhulu kulolu cwaningo. Singakusho ngokungananazi ukuthi lolu cwaningo luhlukile kwezinye izinhlobo zocwaningo ezisebenzisa indlela yekhwalthethivu. Lokhu kungoba amaqhinga alolu cwaningo azolukhathalela usikompilo lwabahlanganyeli. Luzobe seluhlola izindlela abaphila ngayo esikoleni kanye nomthelela walokhu kwisikompilo labo (Walcott, 1975). Injongo yomcwaningi osebenzisa indlela ye- *ethnography* ukuveza nokweneka ngokuphelele kwemizwa kanye nemicabango yababambiqhaza ezimweni abaphila kuzo, kusetshenziswa inhlolombuzo, ukubukela, izingxoxo ezihlonziwe kanye nokuhlaziywa kwemibhalo (Crowley-Henry, 2009; Reeves *et al.*, 2008). UBryman (2012) uyavumelana nalokhu okushiwoyo, ngokwakhe indlela ye-*ethnography* ibonakala ngakho ukuthi isebenzise inhlolombuzo, ukubukela kanye nezingxoxo ezihlonziwe njengeqhinga lokuqoqa ulwazi esigabeni esiyisisekelo. Kungenxa yakho-ke lokhu ukuthi uSpradley (1979:3) asho lamazwi, uma ecashunwa nguBabbie & Mouton (2007):

*...ethnography is the work of describing culture. The essential core of this activity aims to understand another way of life from the native point of view...Field work then involves the disciplined study of what the world is like to people who have learned to see, hear, speak, think and act in ways that are different. Rather than studying people, ethnography means learning from people* (Babbie & Mouton, 2007:278).

Ngakho-ke indlela ye-*ethnography* ithanda ukusungula ukuqonda ngesikompilo labantu ezimweni abaphila kuzo, kwansukuzonke ngakho ukubuka ukwenza kwabo. Ukuhlaziywa kanye nokucutshungulwa kolwazi ngaphansi kwe- *ethnography* kusebenzisa izindikimba kanti futhi kuyafundisa ngoba ulwazi lucutshungulwa ngenhloso yokuqagula izindikimba kanye nezinkinga eziqukayo (Reeves *et al.*, 2008). UCrowley-Henry (2009) wenza isiphakamiso sezindlela okumele zibe zine zokucwaninga ngaphansi kwe-*ethnography*. Lezi zindlela uzilandelanisa kanje: yi-*cultural & social anthropology*, yi-*classic ethnography*, yi-*urban ethnography* kanye ne-*critical & reflexive ethnography*. Umcwaningi-ke uqoke ukuthi kulolu cwaningo kusetshenziswe i-*critical & reflexive ethnography*. Noma-ke kunjalo, zonke lezi ezinye izindlela kubalulekile ukuthi sizithinte.

#### 4.3.2 Indlela ye-Critical & Reflexive ethnography

Indlela ye-critical & reflexive ethnography yiyo eyindlela ezosetshenziswa ngumcwaningi kulesi sifundo. Le ndlela yokucwaninga iyindlela yesimanje yokukuqoqa ulwazi, lapho iqhaza lomcwaningi liyingxenywe ebaluleke kakhulu, yikho nje iyindlela enhle ukuthi isetshenziswe ukwenza ucwaningo (Crowley-Henry, 2009). Kunokuphikisana ngokuthi, izinkolelo-sisekelo kanye nolwazi lwaphambilini umcwaningi analo, luba nomthelela ukubumba ucwaningo. Yingakho-ke kungelula ukuthi umcwaningi osebenzisa i-ethnography acubungule izimpilo kanye nesikompilo labantu ngendlela ezimele, engachemile (Denzin, 1997; Sanjek, 2000) ecashunwa nguCrowley-Henry (2009). Ubuhlobo obubakhona phakathi komcwaningi, indawo okwenziwa kuyo ucwaningo kanye nabahlanganyeli bumqoka kakhulu kucwaningo lwe-ethnography (Reeves et al., 2008). Indlela ye-critical and reflexive ethnography idala ukuthi kube nokuqubuka kwemibono nemiqondo ewubuhlakani obusha mayelana nesimo esingaphansi kocwaningo njengoba umcwaningi esuke ebambe iqhaza lokuba umbukeli (Crowley-Henry, 2009).

Kulolu cwaningo umcwaningi uzokulungela kahle kakhulu ukulwenza njengomuntu oseke wazibandakanya phambilini ekubhaleni amaphepha ehlukene lapho ebuza khona imibuzo ehlukene ngenhloso yokugqugquzela ukusetshenziswa kwezilimi zomdabu zase-Afrika ezikhungweni zemfundo. Le mizamo ibandakanya imizamo yokugqugquzela ukusetshenziswa kolimi lwesiZulu kanye nesiSuthu njengezilimi zomdabu e-Afrika, ezisemthethweni eNingizimu Afrika. Lokhu kuzibandakanya komcwaningi kule misebenzi kube nomthelela omuhle ekutheni kumvule ingqondo, nasekuqondeni ngendlela ekhethekile nejulile, izinkinga abafundi bezilimi zomdabu zase-Afrika ababhekana nazo ngesikhathi sokufunda nokufundiswa ezindlini zokufundela. Ucwaningo kanye nephepha elenziwe eNyuvesi yase-Free State kunike umcwaningi ithuba lokuqondisisa inkinga engaphansi kwalolu cwaningo.

Zikhona ezinye izinhlobo zezindlela ze-ethnography njengoba zike zabalwa ngenhla. Sithe yi-classic ethnography, yi-cultural & -social anthropology, kanye ne-urban ethnography. I-classic ethnography inika umcwaningi ithuba lokuthi acwaninge ngesiko langaphandle, ngokuthi abukele abantu bendawo, besezimweni abazijwayele. Umcwaningi we-classic ethnography ube esethatha ulwazi aluqoqile abelane ngalo nabanini besiko lelo abekade ecwaninga ngalo (Van Maanen, 1988) ecashunwa nguCrowley-Henry, (2009). Kwi-classic ethnography indlela yokucwaninga ivamise ukuthi ingachemi kodwa kunalokho izimele. Yiso-

ke lesi sizathu esenza umcwaningi we-*classic ethnography* eyaye athathe indawo yokuba umuntu wangaphandle (*outsider*) ngesikhathi socwaningo (Crowley-Henry, 2009).

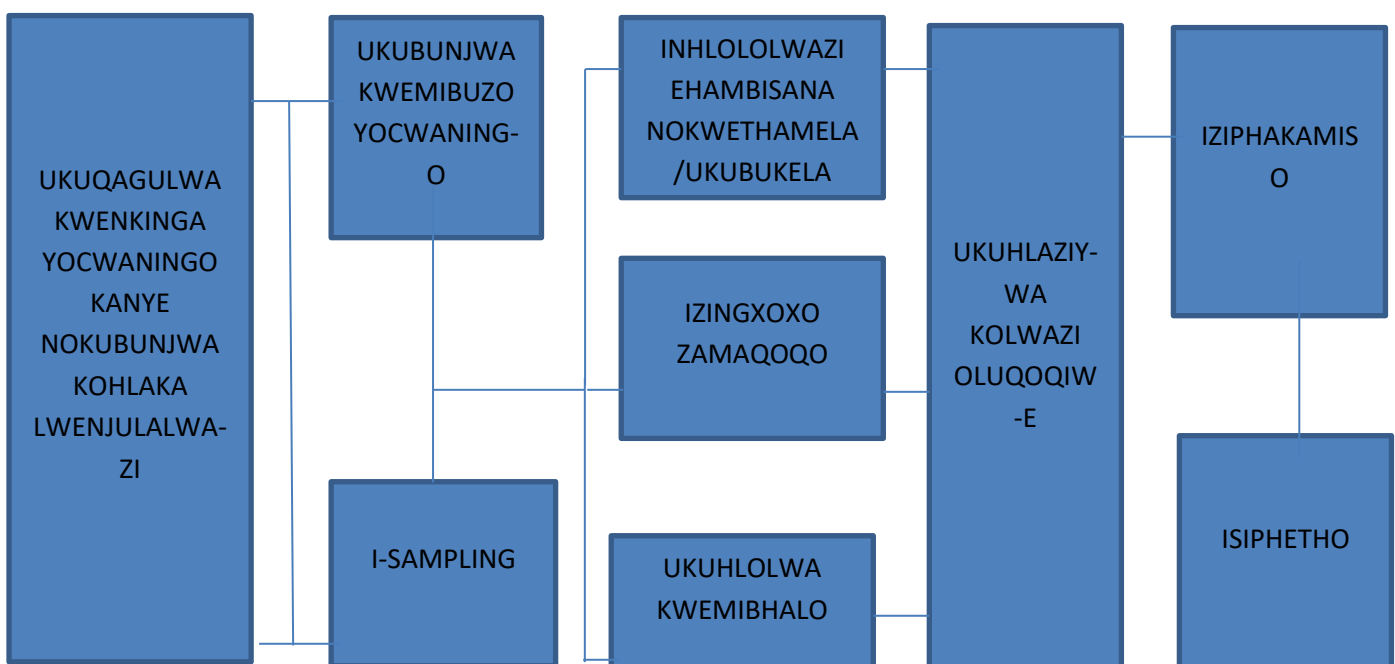
Ngakolunye uhlangothi i-*urban ethnography* izikhathaza kakhulu ngocwaningo kwezomkhakha we-*sociological fieldwork*, wona-ke oyaye ubheke ucwaningo lwemiphakathi ezimweni zesiko lwezwe ngalodwana (Crowley-Henry, 2009). Abacwaningi be-*urban ethnography* abahlukile kakhulu kulabo be-*classic ethnography* ngoba nabo basebenzisa inhlolombuzo kanye nokubukela ngesikhathi benza ucwaningo, bekwenza lokhu nje bedebbhala phansi konke okwenzekayo lapho. Okumele kuqapheleke kodwa ngabacwaningi be-*urban ethnography*, ukuthi bakubuka njengento ebalulekile kubona ukuthi bazibandakanye (*subjective*) ngesikhathi socwaningo. Lokhu bakwenza ngenkolelo yokuthi uma bezibandakanya, lokhu kwenza bakwazi ukuthola lonke ulwazi olubalulekile (Crowley-Henry, 2009).

Ukuqokwa kwendlela ye-*critical & reflexive ethnography* kulolu cwaningo kungoba le ndlela ikwazi ukunikeza ukuqonda okucace bha ngesimo simbe esicwaningwayo ngenxa yeqhaza elibanjwa ngumcwaningi, ukuzimatanisa namaqiniso ocwaningo kanye nokuzifaka shiqe esimweni socwaningo.

Umdwebo ongezansi, (*Umdwebo 4.1*) ufakazela izindlela zocwaningo, zalolu cwaningo kanye nezigaba zonhlanu ezizolandelwa ngesikhathi socwaningo:

#### 4.4.3. UMDWEBO OYISITHOMBE ESIVEZA IZINDLELA ZOCWANINGO

**ISIGABA 1      ISIGABA 2      ISIGABA 3      ISIGABA 4      ISIGABA 5**



#### **Umdwebo 4.1: Izindlela zocwaningo**

Eqinisweni, zinhlanu izigaba ezikhona eziyizindlela zocwaningo. Isigaba sokuqala yilapho kundlalelwa khona ucwaningo. Lapha kuqagulwa inkinga edale kwaba khona ucwaningo kanjalo nokubunjwa kwenjulalwazi. Isigaba sesibili yilapho kubunjwa khona imibuzo yocwaningo kanye namasampula ocwaningo. Lokhu-ke kube sekulandelwa isigaba sokuqoqwa kolwazi, khona-ke okubandakanya inhlolombuzo, ukubukela, izingxoxo ezihlonziwe kanye nokuhlaziywa kwemibhalo. Isigaba sesine yilapho kucutshungulwa noma kuhlaziywa ulwazi, lokhu kwenziwe kulandelwa indlela ye-*triangulation* (inhlolombuzo, ukubukela, izingxoxo ezihlonziwe kanye nokuhlolwa kwemibhalo). Isigaba sokugcina yilapho kwenziwa iziphakamiso kanye nesiphetho.

#### **4.4. Izindlela namathuluzi okwenza ucwaningo (*Research Methods*)**

Izindlela zokuthola ulwazi locwaningo ziyingxenywe ebaluleke kakhulu uma kwenziwa ucwaningo. Izindlela zokuthola ulwazi locwaningo (Bryman, 2012:46) iqhinga elibandakanya amathuluzi athile. Zihlanganisa indlela yezingxoxo noma inhlolombuzo okuvame ukuthi kube inhlolombuzo esakuhleleka (*semi structured interview*), ukubuka okwenziwa abahlanganyeli bocwaningo, nokunye (Marton & Booth, 1997:130). Lokhu kuvamile nakulo ucwaningo lwesimo, njengoba kuyizona zindlela ezivame ukusetshenziswa ngabacwaningi bocwaningo lwesimo, nokuyizona ezisetshenzisiwe ngenkathi kuqoqwa ulwazi lwalolu cwaningo. Inhloso yendlela yezingxoxo ukuba umcwaningi axoxe nomhlanganyeli wocwaningo. Umhlanganyeli wocwaningo umtshela ngakwaziyo, ajwayele ukukwenza, akwenzayo, okuye kumehlele uma ekuleso simo, njalonzalo. Lokhu kwenzeka ngendlela yokuthi ekugcineni umcwaningi nalowo ongumhlanganyeli wocwaningo bavumelane ngezinto ezithile mayelana nokuchaza ngesimo leso kumbe izehlakalo eziphathelele naso; ocwaningwayo akwazi ukuzichaza (Orgill, 2002; Bernard, 1999). NgokukaBryman (2012) zimbili kuya kwezintathu izinto ezibalulekile ngocwaningo.

Ubeka phambili ubuqiniso kanye nokwethembeka njengezinto ezibaluleke ngendlela eyisimanga uma kwenziwa ucwaningo (Bryman, 2012). Ulwazi kulolu cwaningo luzoqoqwa ngezindlela ezahlukakahlukene ezizimele. Singabala phakathi kwazo izinhloolombuzo (*questionnaires*), izingxoxo (*interviews*), izingxoxo zamaqoqo (*focus groups*) kanye nokwethamela noma ukubukela (*observation*). Lezi zindlela zizimele ngoba azichemile, kepha ziba yimbangela yokuthi ulwazi oluqoqwayo luthembeke ngoba lusuke luwulwazi

oluyisisekelo. Lolu kusuke kuwulwazi olungavelanga laqagulwa kepha lusuke lucotshelwe kubantu abathinteka ngqo malungana nesimo leso esihloswe ngaso ukutholwa wucwaningo. Okunye okubalulelike ngesikhathi socwaningo okunomthelela ekutheni ucwaningo luthembeke, indlela yokuxhumana kanye nokuzwana okumele kube khona phakathi komcwaningi kanye nombambiqhaza. Ingani *itransformavite* pharadaymu ithi ulwazi lwakhiwa imiphakathi kanti futhi ukuthembana kuba nomthelela endleleni ucwaningo olwenzeka ngayo. Yingakho-ke inhlonipho ihamba phambili ngoba izala ukuthembana. Lokhu kube sekubangela ukuthi ababambi beqhaza bazinikele ngokweqiniso ekubambeni iqhaza ocwaningweni (Mertens, 2007:218).

Ukucwaningwa kwemibhalo kuzosetshenziswa njengeqhinga elisesigabeni sesibili socwaningo kanye nanjengendlela eyisigcwaliselo. Yize kunjalo indlela ye-*triangulation* ivela igqame njengendlela noma iqhinga lokucwaninga. Indlela ye-*triangulation*, iyindidiyela yezindlela zokuqoqa ulwazi ngenhloso yokucwaninga isenzeko esithile (*phenomenon*) (Oslen, 2004).

#### **4.4.1. Izingxoxo**

Ingxoxo ngenye yezindlela zokuqoqa ulwazi ezingena ngaphansi kwekhwalithethivu. Yenziwa ngendlela evulelekile ukwenzela ukuthi kube nengxoxo nhlangothi zombili nokukhulumisana okukhululekile. Inhlolombuzo iphinde isebenze ukuthola kanye nokunikeza ulwazi. Ayifani nenhlolombuzo (*questionnaire*) lapho imibuzo esuke isilungiselelwe isetshenziswa. Ingxoxo iyaye iqale ngemibuzo engelukhuni, imibuzo ejwayelekile. Izihloko ezisemqoka zibe zesibhekwa kanye nobuhlobo obukhona kuzona.

Uhlobo lwenhlolombuzo ezosetshenziswa kubo bonke abacwaningwayo, okungabafundi kanye nothisha, kuzoba yinhlolombuzo esakuhleleka (*semi-structured interview*). Inhlolombuzo esakuhleleka ibuye ibizwe ngenhlolombuzo eqondisiwe (*guided interview*) ngoba umcwaningi ulungisa iziqondisi zengxoxo (*interview guides*) ezinemibuzo azoyibuza (Flick, 1998). Imigomo noma imigudu emisiwe yiyona evumela umcwaningi ukuba akwazi ukwenza imibuzo ukuze kugqame kahle noma kubonakale okuyizona zindawo ezidinga ukuba nezimpendulo zemibuzo yocwaningo (Flick, 1998:76).

Kwenziwa uhlelo lwemibuzo noma ishejuli yenhlolombuzo esakuhleleka (*semi-structured interview schedule*) ngemibuzo okuyiyona ezobuzwa umcwaningi kwabacwaningwayo. UDe

Vos nabanye (2002) bachaza ishejuli yenhloombuzo njengemibuzwana esuke ilungiselelwe ukuqondisa noma ukuhola inhloombuzo. Lokhu kwenza ukuba umcwaningi akwazi ukulungisa imibuzo evulekile azoyibuza kulowo azothola kuye ulwazi baphinde baxoxe ngayo (Holstein noGubrium, 1995:76).

Ingxoxo idinga uhlobo lwemibuzo evulelekile (*open-ended questions*) ukuze umhlanganyeli wocwaningo angazitholi esephendula ngempendulo eyigama elilodwa, bese engabe esakwazi ukusho ezinye izinto ebezingaba lusizo kumcwaningi. Lokhu kufakazelwa nawuDe Vos nabanye (2002), ababeka ukuthi enhloombuzoni esakuhleleka, umcwaningi uyakwazi ukulandelisa ngeminye imibuzo ezwa ethinteka ngayo noma elangazelela ukuzwa kabanzi ngayo, evela ngenkathi bexoxisana nomhlanganyeli wocwaningo ukuze athole isithombe esiphelele ngafuna ukukwazi. Yingakho-ke kuzobuyele kube khona izingxoxo zamaqembu ezihlonziwe ngesikhathi sokwenza lolu cwaningo. Ingxoxo igxila kakhulu kocwaningwayo, ifune ukuveza akholelwa kukho, akuthandayo nangakuthandi, akuthatha njengeqiniso, akwenzayo, imizwa kanye nokwake kwamehlela noma avama ukukwenza mayelana naleso simo esicwaningwayo (Barnard & Ryan, 1999; Bernard, 1999; Ornek, 2008; Locke *et al.*, 2007).

Imibuzo eminingi iyaye iqhamuke noma ivumbuke ngesikhathi senhloombuzo. Lokhu kube sekwenza laba ababambe iqhaza kwinhloombuzo bakhululeke ukuxoxa nanoma ingani emayelana nesihloko socwaningo. Kuba khona uhla olusetshenziswayo ukuhlela ngendlela elandela imigomo yenhloombuzo (*matrix*). Inhloombuzo iyisu elihle ukwenza lolu cwaningo ngoba ngemuva kokuqokelela inhloombuzo (*questionnaire*) kubabambiqhaza, siba sesiba nesikhathi esanele ukudingida izimpendulo zabo ngendlela ekhululekile. Kanti futhi lokhu kubanika ithuba lokubuzisisa lapho bengaqondisisi khona kahle.

Ngaleyo ndlela-ke awukho umbuzo osala ungaphendulekanga. Ngaphezu kwakho konke lokhu kunika ababambiqhaza ithuba lokuthasisela imibono yabo ekuxazululeni inkinga njengabantu okuyibo abathinteka ngqo (Woods, 2006:2). UCorbetta (2003:203) ukubeka kanjena:

*...the order in which the various topics are dealt with and the wording of the questions are left to the interviewer's discretion. Within each topic, the interviewer is free to conduct the conversation as he thinks fit, to ask the questions he deems appropriate in the words he considers best, to give explanation and ask for clarification if the answer is not clear, to prompt the respondent to elucidate further if necessary, and to establish his own style of conversation.*

Ingxoxo izosetshenziswa ngenhloso yokuhlola inqubomgomo yolimi yezikole eHarrismith kanye nokuqagula ababambiqhaza noma abahlanganyeli abamqoka. Izikole ezizobandakanyeka kuzoba i-*Harrismith Secondary School (Further Education & Training Phase)* kanye neNtabazwe *Senior Primary School (Senior Phase)*. NgokukaWestat (2002), umhlanganyeli ngumuntu osuke enekhono elithile elingajwayelekile noma umuntu onobungcweti esihlokweni esingaphansi kocwaningo, aphinde abe nolwazi olubalulekile kumcwaningi. Uphinde engeze ngokuthi ingxoxo idala ukuthi umhlanganyeli obalulekile alekelele umcwaningi ukuthi abe nokubona kanye nolwazi olujulile ngesihloko kumbe lokho okusuke kungaphansi kocwaningo. Yingakho-ke umcwaningi ayaye agcine esethola ulwazi olusezingeni eliphezulu ngenxa yomhlanganyeli ngesikhathi sezingxoxo (Westat, 2002:59). Abafundi abangamashumi amabili bazobandakanyeka kwinhlolo-mbuzo. Amaqembu azoba mabili. Iqembu lizoba nabafundi abayishumi nambili. Izingxoxo zamaqoqo ezihlonziwe zizoba nabafundi abayisithupha iqoqo ngalinye.

Ingxoxo izobe isiqoshwa kwiziqophimazwi ngenhloso yokuthi ucwaningo luqoqe ulwazi olunobuqiniso. Lokhu kuphinde kusize ekutheni ulwazi olutholakele ngesikhathi kuqoshwa amazwi abahlanganyeli ahlale eyiwo kuze kufike isikhathi sokucutshungulwa kolwazi. Kuphinde kuthiwe abacubunguli bekhwalithethivu abagcini kuphela ngoba nendaba yokuthi abahlanganyeli bathini ngesikhathi kuqoqwa ulwazi, kodwa baphinde bazikhathaze ngendlela abakusho ngayo lokho abakushoyo (Bryman, 2012:482).

#### **4.4.2. Ukubukela**

Umcwaningi uzohlolisisa ulimi olusetshenziswayo ezindlini zokufundela aphinde aqaphele ukuthi yiluphi ulimi olusetshenziswayo ngesikhathi sokufunda nokufundiswa kwabafundi. Okuhle ngokubukela (*observation*) wukuthi kuvumelana nanoma yisiphi isimo. Uma ubukela uphinde ukwazi ukukala ukuziphatha kwalabo ababambe iqhaza ezimweni zansuku zonke, izimo zangempela, akubi inzwabethi kumbe nje imibiko. Lolu hlobo lokuhlolisisa lusetshenziswa kakhulu emkhakheni ephathelene nezenhlalo yabantu (*social sciences*). Lapha kusuke kuhlolisiswa bukhoma lokho okusuke kucwaningwa esimweni sakho sendalo. Uma uhlolisisa kuyavela kuleso simo esisuke sihlolisiswa lokho osuke ukuhlola. Ukubukela kwenza ukuziphatha nokuphilisana kwabantu kuvele obala. Yini enhle ngendlela yokubukela ngoba phela zikhona ezinye izindlela eziningi? Ingenye yezindlela zekhwalthethivu evumela ukuthi umcwaningi ahlole mathupha indlela ababambiqhaza abaziphatha ngayo ezimweni ezithile

(Waxman, Hersh & Yong: 1999:13). UMarshall & Suzanne (2004) uma bechaza ukubukela bakuchaza ngendlela efuze leyo ka-Waxman nabanye:

*...the development of participant observation can be traced primarily from sociology and cultural anthropology as both an approach to research and a data collection technique (Marshall, 2004). Participant observation is characterised by first hand participation in the selected setting of the inquiry and involves immersion that allows the researcher to hear, see and experience reality in a similar way like the participants and thus enabling direct learning from own experience (Marshall & Suzanne, 2004).*

Ukwethamela ngenye yezindlela ezihlelekile yokuqoqa ulwazi kanye nokuqopha izigameko ezenzeka ngesikhathi socwaningo (Marshall & Suzanne 2004). Leli qhinga lokuqoqa ulwazi lunenkolelo yokuthi ukuziphatha kwabahlanganyeli kuvezwa ukubamba kwabo iqhaza, lokhu kuveza imibono, izinkolelo zabo kanye nendlela yokuziphatha (Marshall & Suzanne 2004:98-99). Ngaphezu kwalokhu uWestat (2002) ukholwa ukuthi iqhinga lokubukela lenza ukuthi umcwaningi aqoqe ulwazi lokuqala (*first hand information*) kungabi inzwa bethi (Westat, 2002:53).

Ukwethamela ngenye futhi yamacebo okuqala (*primary source*) azosetshenziswa ukuqoqa ulwazi, kulolu cwaningo. Umcwaningi uba nethuba lokuthi athamele, alalele, azibonele mathupha isimo lesi esicwaningwa ngaso, ngendlela efanayo naleyo yabahlanganyeli. Lokhu kwenza umcwaningi azibonele futhi afunde mathupha ngesimo esingaphansi kocwaningo (Marshall, 2004). Inzuzo ngaleli cebo lokuqoqa ulwazi ukuthi umthameli uba seduze ngqo nesimo, lokhu kwenzeka isikhathi eside ngokwanele ukuthi aqonde isimo esicwaningwayo. Kuphinde kunike nethuba elanele lokuzibandakanya nezinhlalo ezahlukeni ezibhekene nabahlanganyeli (Bryman, 2012). Lokhu kube sekuzala ukuqonda okuphelele gelekele (Bryman, 2012).

#### **4.4.3. Izingxoxo zamaqoqo**

Izingxoxo zamaqoqo ahlonziwe ngenye yezindlela zokucwaninga ezingaphansi kwekhwalithethivu lapho iqoqo labantu bethola imibuzo ngemicabango, imibono, imizwa, izinkolelo kanye nemiqondo yabo ngesihloko esithile. Kungaba umkhqizo, usizo abalutholayo, isikhangiso, okumele kwenzekwe noma okungabe kuyenzeka. Imibuzo ibuzwa kuleli qoqo elinethuba lokuxoxisana njengoba benenkululeko yokuxoxisana. Iqoqo elake labakhona lokuqala nqga laba seMelika. Lelo qoqo lalisungulwe ngumcwaningi wezenhlalo yabantu (*sociologist*) uRobert K.Merton (Flick, 2006:3).



Izingxoxo zamaqoqo ziqokwe ngoba ziyisu elingavundulula umcebo wolwazi olusemqoka kanye nemibono ejulile. Uma la maqoqo ehleleke kahle ekuqaleni futhi aphinde abe sesimweni sokukhululeka nokwamukeleka, umsebenzi wocwaningo uhamba kahle. Lokhu kuhle ngoba kuba nomthelela omuhle ekutheni baphendule noma babe nezimpendulo ezicatshangisisiwe. Uma bekhululekile abantu kula maqoqo izimpendulo zabo ziba yiqiniso. Ukusebenzisa uhlelo lokusaveya kuhle kodwa uma ufuna ukuqondisisa ngokujulile ngesihloko ocwaninga ngaso, sebenzisa izingxoxo namaqoqo ahlonziwe (Masadeh, 2012:66).

#### **4.4.4. Ukuhlaziywa kwemibhalo**

Kuzohlaziywa imibhalo eshicilelwe naleyo engashicilelwe, kubandakanya izincwadi; amajenali; ama-thesis; imibiko nemiqulu kahulumeni; inqubomgomo yolimi kanye nama-*website*. Ukuhlaziywa kwemibhalo kuzosetshenziswa njengohlaka lwesibili lomthombo wolwazi (*secondary source*) ukwenza lolu cwaningo. Ukuhlolwa kwemibhalo kusebenza kakhulu ukuthasisela lapho kunezingqinamba khona ngesikhathi kwenziwa inhlolembuzo, ukubukela kanye nezingxoxo ezihlonziwe. Le ndlela yokuqoqa ulwazi iphinde isebenze njengeqhinga lokuhlolisisa (*cross validation tool*) ulwazi olutholakele ngalezi ezinye izindlela ezintathu (1994). Ukuhlaziywa kwemibhalo (Payne & Payne, 2004) kubandakanya imibhalo engosomqulu abaqukethe ubufakazi ngesimo esicwaningwayo.

Yize-ke kunenkolelo ejwayelekile yokuthi ukuhlaziywa kwemibhalo kumataniswe nokubuyekeza kocwaningo oselwenziwe ngaphambilini, kodwa ukuhlaziywa kwemibhalo kuyithuluzi elihle kakhulu lokwenza ucwaningo ezikhungweni zomphakathi kanjalo nalezo zangasese. Leli thuluzi lisiza umcwaningi ukuthi athole ulwazi kanye nemibono yabahlanganyeli abekade angeke avele aluthole nje kalula uma ngabe ubekade esebenzisa ezinye izindlela zokuqoqa ulwazi (Bryman, 2012). Kungenxa yakho-ke lokhu okwenze leli qhinga lokuqoqwa kolwazi kuzosetshenziswa njengenywe yezindlela eziyisisekelo (*primary*) noma eziyisithasiselo (*secondary*) ukuqoqa ulwazi.

UBailey (1994) wehlukanisa phakathi kwezinhlobo ezibalulekile ezimbili zemibhalo uma kuhlaziywa imibhalo njengemithombo yolwazi. Lezi zinhlobo ezimbili akhuluma ngazo imibhalo equkethe ulwazi oluyisisekelo kanye nalolo oluthasiselwe. Ngokwakhe uBailey (1994) uthi ulwazi oluyisisekelo luqukethe imininingwane kanye nolwazi oluvela ngqo kubahlanganyeli ngalokho okucwaningwayo. Ngakolunye uhlangothi ulwazi oluthasiselwe

luqukethe imibhalo enolwazi olusuke lwakhiwe noma lubunjwe ngabantu abathile abasuke bethole lolo lwazi olusuke lucwaningwa ngabantu ababekade bekhona endaweni yesigameko, kepha bona bebe bengazange bazibonele ngokwabo mathupha (Bailey, 1994:194).

Zombili-ke lezi zinhlobo zemibhalo zizosetshenziswa kulolu cwaningo esiphezu kwalo. UScott (1990) kolunye uhlangothi uphakamisa indlela yimbe engasetshenziswa ukuqinisekisa ubuqotho kanye nezingabunjalo lemibhalo ngaphambi kokuba isetshenziswe njengemithombo yocwaningo. Okokuqala ubuqiniso (*authenticity*) okuyibo obuzala ubuqotho (*genuineness*) nokwethembeka (*reliability and dependability*) kolwazi kanye nobufakazi. Lokhu ngamanye amazwi kusho ukuthi umsebenzi womcwaningi ukuqinisekisa ukuthi imibhalo esetshenziswa ngesikhathi sokwenza ucwaningo iyimibhalo ethembekile neyoqobo (Scott, 1990).

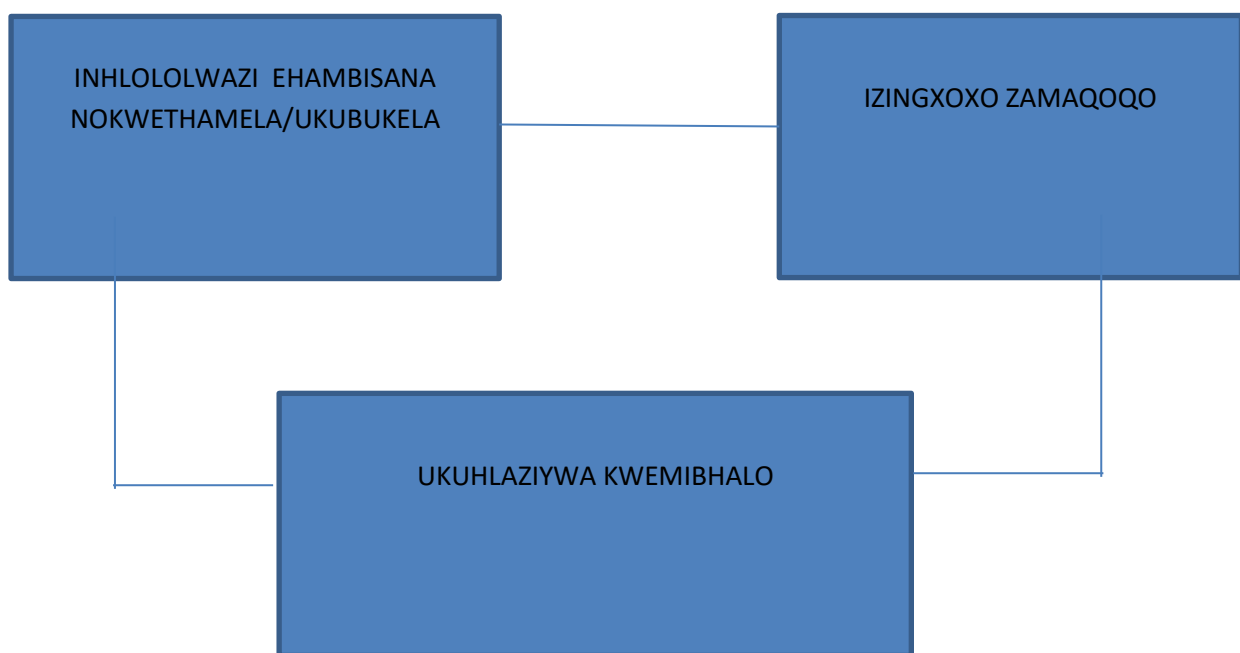
Okwesibili, ukukholakala (*credibility*) khona kuhambisana nokungabibikho kwamaphutha kanye nobuqiniso olwazini kanye nasebufakazini. Ukukholakala kuyahambelana kanye nobuqotho (*sincerity*) bomcwaningi ngesikhathi eqopha ulwazi oluyilo noluqondile. Kubalulekile futhi ukuthi imibhalo kube yimibhalo ehlelwe yase ikhiqizwa yilabo abazimele, hhayi imibhalo ekhiqizwe ngoba ikhiqizelwa umcwaningi (Scott, 1990).

Okokugcina, ukuthi ulwazi lusho ukushaya emhlolweni kobufakazi. Injongo enkulu yokusetshenziswa kwemibhalo njengemithombo yolwazi ngukuthola umcabango nemibono eyendlalekile kanti kanjalo nokusebenzisa ulwazi olubalulekile ekuyo imibhalo (Scott, 1990). UScott (1990) akagcini lapho, uphinde ahlukane phakathi kwezinhlobo ezimbili zencazelo. Uthi kunohlobo lwencazelo emile (*literal meaning*) kanye nenhlobo yencazelo echazwayo (*interpretive meaning*). NgokukaScott (1990), incazelo emile yileyo oyithola ngokubuka ngamehlo enyama. Ebese kuthi incazelo echazwayo, yileyo ncazelo eyakhiwa izimo zalokho okusuke kucoshwe yiso emibhalweni, ngenhloso yokubumba isithombe esiphelele esithile (Scott, 1990).

Ukusetshenziswa-ke kwemibhalo njengemithombo yolwazi kunezithelo eziningi ezinhle. Ukusetshenziswa kwemibhalo njengemithombo yolwazi, akusilo iqhinga elimba ephaketheni. Leli su liphinde libe isendlalelo esihle ngocwaningo olwenziwayo. Liphinde libe yisu elihle ngoba liye livundulule izinto ebengeke ziqubuke uma ngabe bekusetshenziswa isu limbe, okungesilo leli (Department of Health and Human Services, 2009).

Ngaphezu kwakho konke lokhu uMarshall & Rossman (2006) bakholelwa ukuthi ukuqonda okwendlelekile kunanoma yisiphi isimo esicwaningwayo kwenziwa ngokuthi kuhlaziye imibhalo. Ukuhlaziya kwemibhalo bakuchaza njengeqhinga eliwumshubo kanti futhi elinesimilo, ngoba aliphazamisi isimo esicwaningwayo. Yize kunjalo leli cebo kungalindeleka ukuthi libe yiqhinga elidla isikhathi esiningi, ikakhulukazi uma kuqoqwa ulwazi, ukuhlola kanye nokuhlaziya kwemibhalo eminingi enhlobonhlobo (Department of Health and Human Services, 2009). Lo mdwebo ongezansi (Umdwebo 4.2) uyisithombe esiveza i-*triangulation*, njengoba izosetshenziswa kulolu cwaningo:

#### 4.4.5. Indlela yocwaningo kanye ne-Triangulation



#### Umdwebo 4.2: Izindlela zocwaningo kanye ne-*triangulation*

Lo mdwebo ongenhla uveza isithombe sezigaba ezintathu zezindlela zocwaningo, ezizosetshenziswa ukuqoqa ulwazi. Inhlolombuzo, ukwethamela kanye nezingxoxo ezihlonziwe nokuqoqa ulwazi oluyisisekelo. Ukuhlaziya kwemibhalo kusetshenziswe njengesithasiselo solwazi oluqoqwe yinhlolombuzo, ukubukela kanye nezingxoxo ezihlonziwe.

## 4.5. I-sampling

### 4.5.1. I-Random sampling

I-*Random sampling* izosetshenziswa ukukhetha ababambiqhaza ocwaningweni (ihlolombuzo, izingxoxo ezihlonziwe kanye nokuhlaziywa kwemibhalo). Ukusebenzisa i-*random sampling* ngendlela enenhloso nehlelekile kuyisisekelo sokuqoqa ulwazi lweqiniso. Leli qhinga lokuqoqa ulwazi liphinde libizwe ngokuthi isiboneloehluleli (*judgement sampling*). Yindlela yamabomu noma yenhloso yokwazi ngenxa yobuqiniso obutholakala olwazini. Leli yisu elihle kakhulu kulolu cwaningo ngoba akusilo uhlobo lokuqoqa ulwazi oludavuzayo, kepha umcwaningi wenza isinqumo ngokumele kutholakale ngenhloso yokuvundulula ulwazi kulabo bantu abangase noma abazimisele ngokuveza ulwazi abangase babenalo (Bernard 2002, Lewis & Sheppard 2006). Lokhu kubaluleke kakhulu kulolu cwaningo ngoba isampula liyobe selifaka umfutho wokuba umcwaningi aqhubekele phambili nokuvundulula izindlela ezinye zokubheka lolu daba olucutshungulwayo (Tongco, 2007:4).

I-*Purposive sampling* iyisibonelo sohlobo lwe-*sampling* eyaziwa ngokuthi yindlela ye-*non-probability sampling*. I-*non-probability sampling* yindlela ye-*sampling* lapho umcwaningi engasebenzisi indlela yokuqoka eyi-*Random sampling*, yona evame ukuqokwa uma kuzokwenziwa ucwaningo olukhulu kakhulu (Babbie & Mouton, 2001). Le ndlela ye-*sampling* isivamise ukusebenza ngendlela echemile ukuze iqagule izinqumo nemiphakathi okuyiyo esetshenziswe njengesampula (Battaglia, 2008). I-*sampling* ngenye yezindlela ezeyame endleleni yekhwalithethivu kanti izinjongo zayo ukuveza ulwazi olunzulu ngemikhuba yabantu kanye nezinqumo abazithathyo ezimpilweni zabo nsukuzonke. Le ndlela ayemile kwi-*generalisation of results* noma enkulumeni noma imiphumela engenalo iqiniso ngokugcwele (Marshall, 1996).

Ukwengeza nje, abacubunguli bekhwalithethivu banenkolelo yokuthi abahlanganyeli banentshisekelo kanye namandla okuphisana ngolwazi olwehlukahlukene, yingakho nje kunabahlanganyeli abanamandla okuphisana noma okunikela ngolwazi olunzulu. Abahlanganyeli abafana nalaba baba nokuqonda kanye nosizo okujulile okudlula abanye kumcwaningi (Marshall, 1996).

Injongo enkulu kunazo zonke ngale ndlela ye-*sampling* ukukhiqiza ulwazi oliyisampula lalowo mphakathi noma lesi sigejane esiqokiwe ukwenza ucwaningo (Battaglia 2008, Babbie & Mouton 2001, Marshall, 1996). Umcwaningi uyayabandakanyeka ngqo ekuqokweni kwamasampula azodingeka kulolu cwaningo olwenziwayo, kanti manjalo nabo ababambiqhaza banawo amandla kanye negunya lokulekelela umcwaningi ngokuthi bagagule abanye baba hlanganyeli ababathatha njengabantu abangaba wusizo ekwenziweni kocwaningo (Marshall, 1996). Ukuqokwa-ke kwe-*purposive sample* kubonakala ngokuthi kusetshenziswe ulwazi oluwubungcweti ngalowo mphakathi noma lesi sigejane somphakathi esithile esizobandakanyeka ocwaningweni, ngaphandle kokuthi kuze kusetshenziswe indlela e-*yi-random selection* ukuze kuqagule ababambiqhaza. Ubungcweti kanye nobuchule balesi sigejane noma abahlanganyeli kwenza ukuthi umcwaningi akwazi ukubona ukuthi ngobani phakathi kwabo abahlanganyeli abakulungele ukubamba iqhaza, ocwaningweni (Battaglia, 2008).

Isigaba sokuqala se-*sampling* kulolu cwaningo kube ukuqoka izikole ezizobamba iqhaza futhi ziphinde zinikele ngolwazi okuyilona lona oludingekayo. Umcwaningi ube eseqoka izikole ezintathu zesifundazwe sase-*Free State* lapho kade efundisa eNyuvesi yakhona. Lezi zikole kube yi-*Harrismith Secondary School*, i-*Tabazwe Senior Primary School* kanye ne-*Harrismith Junior Primary school*. Kodwa-ke ngesikhathi se-*proposal defence*, kube sukuvela kubacebisi ukuthi ukuqokwa kwe-*Harrismith Junior Primary school* kungase kulethe izinkinga kanye nezingqinamba kulolu hlobo locwaningo. I-*Harrismith Junior Primary school* isikole esinabantwana abasezingeni lesi sisekelo semfundo, bangabantwana abasebancane kakhulu, ngakho-ke bangeke bathathwa njengabahlanganyeli abathembekile ukuthi bangaba neqhaza elizwakalayo noma elinegalelo kulolu cwaningo. Kungalesi sizathu esenze umcwaningi agcine ngokuqoka i-*Harrismith Secondary School* kanye ne-*Tabazwe Senior Primary School*.

Umcwaningi uzosebenzisana nabahlanganyeli abamqoka bakulezi zikole ngethemba lokuthi izikole zabo zinayo inqubomgomo ebuliminingi kanye nangesizathu sokuthi lezi zikole zisendaweni lapho abafundi bazo bengabomdabu base-Afrika (isiZulu nesiSuthu). Inqubomgomo ebuliminingi, ngokwemiyalelo yoMthethosisekelo wezwe laseNingizimu Afrika kumele ihloniphe izilimi zomdabu njengezinye zezilimi ezisemthethweni, yize noma ulimi lwesiNgesi lungasetshenziswa ezikhungweni zemfundo. Umcwaningi uzoqoka abahlanganyeli ngenxa yolwazi abanalo kanye nezimo ababhekana nazo nsukuzonke ezindlini zokufundela.

Othisha abafundisa kuwona womabili lamabanga bazoba yingxenye yalolu cwaningo. Lokhu kungoba banolwazi olunzulu nolufanele ngokwenzeka ezindlini zokufundela. Ukuhlaziya imibono nemizwa yabafundi kanye nothisha ngolimi olusetshenziswa njengolimi lokufunda, ukufundisa kanye nokuhlolwa. Ukuthola ukuthi yiziphi izingqinamba abafundi kanye nothisha ababhekena nazo ngolimi olusetshenziswayo njengolimi lokufunda, ukufundisa nokuhlola.

Isinqumo sokukhetha inani elingelikhulu kakhulu labahlanganyeli sithathwe ngoba isampula elikhulu kakhulu lenza kube lukhuni ukwenza umsebenzi wocwaningo. Kanti khona manjalo lokhu kuzosiza ekutheni ucwaningo lugweme ukugida ndawonye, luphinda phinde into eyodwa. Kuningi okunye okuhle okungaba isivuno ngokusebenzisa *i-purposive sampling*. Ukusebenzisa idlanzana labantu njengesampula kuba nomthelela kanti futhi kunika ulwazi lweqiniso. Leli dlanzana kuyaye kube yilabo bantu abakhethekile abanolwazi olunzulu futhi olusuke ludingeka ukwenza ucwaningo (Marshall & Suzanne 2004). Ngaphezu kwalokho, *i-purposive sampling* iyicebo lokwenza ucwaningo ulushaya emhloeni ikakhulu uma kusetshenziswa iqegebana (Battaglia, 2008).

#### **4.6. Ukulandelwa kwenkambiso elungileyo yocwaningo**

Ukulandela inkambiso elungileyo yocwaningo (*research ethics*), ngaqale ngabhala izincwadi zokucela ukwenza ucwaningo. Ngibhalela iziphathimandla/ababhekimasango bezikole (*gatekeepers*), uMnyango wesifundazwe sase-Free State wezeMfundo emazingeni ayisisekelo, kwaba ngothishanhloko bezikole ezizobandakanyeka; kwabe sekuba izincwadi ezazibhekiswe kubazali babafundi abazoba ngabahlanganyeli, izincwadi ezibhekiswe kubo abahlanganyeli (abafundi kanye nothisha). Kulezi zincwadi ngangicela imvume yokwenza ucwaningo. Ngachaza isizathu sokwenza ucwaningo, nokuthi ngangizikhethe kanjani lezi zikole futhi ngasizathu sini. Mayelana nokukhethwa kwalezi zikole, ngachaza ukuthi ngabheka uhla lwezikole zonke zaseFree State ku-*data base*, okwaholela ekutheni ngihlangane namagama alezi zikole ngenxa yokuthi ngabe ngingazazi, kanti futhi ngangivele ngifuna izikole ezise-Harrismith.

Njengoba kuzovela esahlukweni sokuqala, ezikoleni zase-Harrismith, kulapho isiZulu kanye nesiSuthu zifundiswa njengolimi lwasekhaya ezikoleni ngenxa yokuthi yizikole zabaMnyama. Njengoba ngivele ngifuna izikole ezinjalo, ngibe sengikhetha-ke amagama ezikole ezintathu zaselokishini kanye nezintathu ezisedolobheni lase-Harrismith eFree State, nokuyilapho

ngizokwenza khona ucwaningo ngolimi olusetshenziswa ukufundisa, ukufunda kanye nokuhlola. Nokho-ke esesithathu isikole ngeke ngisaluqhuba khona ucwaningo njengoba kuchaziwe isizathu salokho ngaphansi kwesihlokwana i- *Random sampling* kuso lesi sahluko.

Ngaleyo ndlela okubalulekile ukuthi ngithole izikole zalawa mabanga i-*Junior Secondary school*, abafundi abenza ibanga lesishiyagalolunye (*Grade 9*) ebese kuba i-*secondary school*, abafundi abenza ibanga likamatikuletshezi (*Grade 12*). Yilapho-ke ucwaningo oluzokwazi ukuqhubeka khona njengokwenhloso. Ngibe senginikeza isihloko socwaningo encazelweni yami, ngachaza nangamalungelo alabo abazobamba iqhaza ocwaningweni, kubandakanya nolwazi lokuthi ozozizwa engasathandi ukuqhubeka nocwaningo unelungelo lokuyeka ukubamba iqhaza ocwaningweni noma ngasiphi isikhathi lapho ezizwa engasakhululekile ngaphandle komthelela omubi. Ngichazile nokuthi ulwazi oluzotholakala ocwaningweni angeke lusakazwe nje noma kanjani kodwa luzokwaziwa yimina kanye nalowo ongumeluleki wami futhi luhlale endaweni ephephile eNyuvesi kuze kuphele iminyaka emihlanu.

Ngichazile ngokuzozuzwa yilezi zikole kanye noMnyango wezemfundo lapho ucwaningo seluphelile. Kuleso naleso sikole ngihloniphe imithetho yaso, futhi angizange ngikhulume ngesinye isikole lapho ngikwesinye. Nalapho sengenza ucwaningo, okwenzeka esikoleni sokuqala, akuzange kwaziwe ngabasesikoleni sesibili. Ngabanika isiqiniseko sokuthi ulwazi ababazonginikeza lona luzoba yimfihlo kakhulu futhi angeke kwenzeke ukuba nanoma yiluphi ulwazi ababelunikezile luyamaniswe nabo ngenxa yokuthi amagama abo, namagama ezikole zabo kungeze kwadalulwa noma ngayiphi indlela, ngaphandle kuphela uma kungaba ngemvume yabo.

Ngale kwalokhu, ngabachazela nangokuzokwenzeka ngesikhathi socwaningo, njengokusetshenziswa kwesiqophamazwi nesithwebulizithombe. Ngaphezu kwalokho ngabachazela ukuthi banelungelo lokusho lapho bezizwa bengathandi ukuqoshwa nokuthwetshulwa. Ngakuqinisekisa ukuthi akekho owayezophatheka kabi ngesikhathi salolu cwaningo kumbe abe nokuthile angezokugculiseka ngakho ngesikhathi sezingxoxo engaba nazo nabacwaningwayo, nangesikhathi sengibabuka befundisa emakilasini okuyinto eyenzeka ngoba babevumile ukubamba iqhaza ocwaningweni. Angigcinanga ngokubabhalela kuphela ababamba iqhaza ocwaningweni kanye nababhekimasango, kodwa ngenza imizamo yokuhlangana nabo ngenhloso yokubachazela ngalokho engakusho ezincwadini

ababebhalelwe zona. Lokhu kwasiza ekutheni ngithole ithuba lokuphendula imibuzo ababenayo abafundi kanye nothisha ngokwenziwa kocwaningo esikoleni sabo.

Njengoba ngike ngaveza phambilini, ekuqaleni ngicele imvume yokwenza lolu cwaningo ezikoleni ezintathu, futhi ngayithola imvume kuzo zontathu, kepha kwaba izeluleko zesithangami kanye nomeluleki wami ngesikhathi se-*proposal defence* esenze kugcine sekuyizikole ezimbili okuzokwenziwa kuzo ucwaningo. Okugcine sekwenzeka ukuba khona kwemihlangano nabafundi kanye nothisha abazobamba iqhaza kuzo zombili lezi zikole ngoba izinhloombuzo kanye nezincwadi zemvume zabazali zase zitholakele, iningi labazali likuvumile ukuthi abantwana babambe iqhaza kulolu cwaningo. Kanti kanjalo nezinhloombuzo zabuya ngesikhathi kubafundi kanjalo nakubo othisha.

Imihlangano nabafundi kanye nothisha yabe isilandela ukwenzela ukuqala ucwaningo. Abaphathi bazo lezi zikole abazange babe nencane nje inkinga, kunalokho batshengisa ukwamukela umcwaningi kanye nokulijabulela ucwaningo lwa lolu hlobo, ikakhulu njengoba izikole zabo zathola ithuba eliyinqayizivele yokubamba iqhaza.

#### **4.7. Isiphetho sesahluko sesine**

Isahluko sesine siphumelele ukweneka umklamo kanye nezindlela zalolu cwaningo. Le sahluko siqale ngokuthi senabe noma sinike incazelo enzulu ngenjulalwazi ye-*transformative*, okuyiyo ngqo equkethe ifilosofi yalo lolu cwaningo. Sibe sesisika kwelijikayo ngezinye zezinjulalwazi ezikhona, lapho siziqagule khona ngamagama. Okubaluleke kakhulu lapha ukuthi sichazile noma sizivezile izizathu ezingqala zokuqokwa kwenjulalwazi ye-*transformative*, phakathi kwalezi ezinye ezikhona. Iqhinga locwaningo, okuyindlela ye-*qualitative*, lube seluchazwa nalo.

Ingxoxo iqhubeka yase ifika lapho kuchazwa khona kabanzi ngocwaningo lwesimo kanye nendlela ye-*ethnography* okungenye yezindlela ezizotshenziswa kulolu cwaningo. Isahluko siphinde saba nengxoxo ehambisana nokuhlolwa kwezindlela ezine ezahlukeneyo zokwenza ucwaningo, esingazibala nje sithi: inhloombuzo, ukubukela, izingxoxo ezihlonziwe kanye nokuhlaziywa kwemibhalo. Amandla, ubuhle kanye nobuthaka bazo lezi zindlela noma amaqhinga okuqoka ulwazi kukhulunywe ngakho futhi. Akugcinanga lapho, kepha sibuke ne-*sampling* yona-ke equkethe i-*purposive sampling*. Isigaba sokugcina salesi sahluko kube isigaba lapho sixoxa khona ngokulandelwa kwenkambiso elungileyo yocwaningo.



Yonke imigomo yokulandela inkambiso elungileyo yocwaningo (*research ethics*) ilandeliwe, ukuzimela kocwaningo (ukungachemi), ukuhlomula noma inzuzo (*beneficence*) kanye nobulungiswa (*justice*) ilandelwe yonke, ikakhulu njengoba lolu cwaningo lusophe ukuqinisekisa ubulungiswa ekusetshenzisweni kwezilimi ezindlini zokufundela. Isahluko esilandelayo sizokwenaba ngocwaningo kanye nokuhlaziywa kolwazi olutholakele.

## ISAPHLUKO 5

### UKWETHULWA KANYE NOKUHLAZIYA ULWAZI OLUTHOLAKELE

#### 5.1. Isingeniso

Lesi yisahluko esimqoka kakhulu salolu cwaningo ngoba kuyilapho umcwaningi ezokwethula khona ulwazi oluqoqiwe bese elucubungula ngenhloso yokwethula kanye nokukhanyisa ulwazi olungase lungacaci kahle (Marshall & Rossman, 2011). Ulwazi olusuke lungacacile noma olungaqondakali kahle alubi namsebenzi walutho uma lungazange lucutshungulwe, futhi luhlaziywe ngendlela efanele. Ngakho-ke ukucutshungulwa kolwazi kuzisa ngokuthi umbiko wocwaningo uzwakale kahle. Kube sekuba lula ukuluqondisisa (Marshall & Rossman, 2011). Ziyaye zibe khona izinkinga ekuhlaziyweni kolwazi luze lufike esigabeni lapho seluba khona wumbiko ogcwele (Patton, 2002), noma kunjalo ziye zibe izindlela eziyaye zisetshenziswe ukuhlaziya ulwazi locwaningo ngendlela efanele.

Yiso-ke lesi sizathu esenze ukuthi umcwaningi asebenzise izindlela eziyindidiyela ukwethula kanye nokuhlaziya ulwazi. Lesi sahluko sizokwehlukaniswa ngezigaba ezahlukeneyo. Isigaba sokuqala sizokwethula ulwazi oluqoqiwe ngesikhathi socwaningo. Esigabeni esilandelayo kuzoxoxwa ngeqhinga/indlela ezosetshenziswa ukuhlaziya ulwazi oluqoqiwe. Isigaba esilandelayo sizobe sesihlaziya ulwazi oluqoqiwe, kusetshenziswa izindlela ezahlukeneyo. Ulwazi lutholakele ngokuthi kusetshenziswe inhlolembuzo (*questionnaires*), izingxoxo, kanye nezingxoxo ezihlonziwe (*focus groups*).

#### 5.2. Ukwethulwa kolwazi olutholakele

Abahlanganyeli kube ngothisha abangamashumi amabili (ishumi lothisha isikole ngasinye, babayisihlanu ibanga ngalinye) Kuqokwe othisha abafundisa izifundo eziphathelele nengqikithi ethile (*content subjects*) esingabala kuzo, lezi ezilandelayo: *Geography, Life orientation, Mathematics, Physical science ne-Biology*. Kwaba ngabafundi abangamashumi ayisithupha kuhlenganisa zombili izikole. Isihlanu ikilasi ngalinye (*Grade 9A, 9B, 9C & 12A, 12B, 12C*), base beba yishumi nesihlanu ibanga ngalinye. Lokhu kube sekwenza isibalo sonke sabafundi esikoleni ngasinye saba ngamashumi amathathu.

### 5.2.1 Inhlolombuzo (*Questionnaires*)

Ulwazi lwalolu cwaningo luqoqwe ngokuthi kusetshenziswe amaqhinga ahlukene njengoba sekubaluliwe esingenisweni salesi sahluko. Inhlolombuzo (*questionnaires*) isetshenziselwe ukwakha isisekelo esiqinile salolu cwaningo. Lokhu sikwenze ngokuthi imibuzo yenhloombuzo ebibhalwe ngezilimi ezimbili (isiZulu nesiNgisi) iqoqe lokho okuyimicabango kanjalo nemizwa yothisha nabafundi ngesimo sezilimi ezisetshenziswayo eNingizimu Afrika. Uthisha ngamunye unikwe inhlolombuzo ukuthi aphenidule imibuzo ethile nokuthi asekele izizathu zakhe lapho khona eqoka izimpendulo zakhe. Leli cebo lokuqoqa ulwazi lilandelwe ngamanye amacebo okube izingxoxo, izingxoxo ezihlonziwe kanye nokubukela.

### 5.2.2 Inhlolombuzo yothisha

Iningi lothisha ababambe iqhaza kulolu cwaningo sebeminkantsha ibomvu kulo mkhakha wokufundisa. Lokhu kuvele lapho kunombuzo obufuna ukwazi isikhathi esebesisebenzile njengothisha. Kuyilapho bephenidule ngokuthi baneminyaka evile kweyishumi nesithupha. Abanye baphendule ngokuthi baneminyaka evile eminyakeni engamashumi amathathu. Uma labothisha bekhombisa ukuba nesikhathi eside ngale ndlela befundisa, lokhu kutshengisa ukuthi banesipiliyoni esiningi kakhulu bewenza lo msebenzi. Ngaleyo ndlela banawo wonke amacebo nolwazi okufundisa kanjalo nokubhekana nezingqinamba ezihambisana nalo msebenzi.

Lapho bebuzwa khona ngohlobo lwesikhungo semfundo ngokwesimo solimi olusetshenziswa lapho kufunda khona abantwana babo, baphendule ngokuthi isikhungo esisebenzisa isiNgisi nesiZulu. Okunye okuye kwaqapheleka-ke nokho ukuthi ngesikhathi bebuzwa ukuthi oluphi ulimi abafisa noma abangathanda ukuthi lwengezwe kulezi zikole abasebenza kuzo iningi labo liqoke ulimi lwezimpawu (*sign language*), phakathi kwezilimi ebezibekiwe ukuthi bakhethe phakathi kwazo: isiXhosa, *French*, *Portuguese* & *Dutch*. Abaqoke ulimi lwezimpawu balandelwe yilabo abaqoke isiXhosa kwase kuba nababili abaqoke isiFrentshi.

Kuthe lapho bebuzwa ukuthi isiphi isigaba noma izinga elikahle lapho khona kufanele kwethulwe isiNgisi njengolimi lokufunda nokufundisa, iningi lithe kusemazingeni ayisisekelo,

ku-grade 2-3, akekho kodwa kubona bonke othe isiNgesi masethulwe emazingeni athe thuthu, njengakwa grade-7-12. Uma benikeza izizathu ngalokhu, babeke kanje:

.....Ingane izobe isikwazi ukuqondisisa ngesiZulu bese ishintshela esiNgisini. Lokho kuzokwenza ukuthi ingane ingalahlekelwa ulimi lwayo. ... **(Inhlolombuzo, uNtulikazi, 2016)].**

.....Ingane kumele ifunde ukufunda/amakhono okufunda nokubhala ngolimi lwayo lwebele kuqala... **(Inhlolombuzo, uNtulikazi, 2016)].**

.... lokhu kubasiza ukuze baqale kahle ngolimi lwabo. **(Inhlolombuzo, uNtulikazi, 2016)].**

*...so that the child will not forget his language and culture....* **(Inhlolombuzo, uNtulikazi, 2016)].**

*.... A child learn easily at the early age...* **(Inhlolombuzo, uNtulikazi, 2016)].**

.... Kumele abantwana bathole izilimi eziningi besebancane.... **(Inhlolombuzo, uNtulikazi, 2016)].**

*.... If they start late they will encounter the problem of mother tongue influence, which is the main barrier in language development of indigenous languages and education...* **(Inhlolombuzo, uNtulikazi, 2016)].**

.... Ukuze ingane ibe nesisekelo... **(Inhlolombuzo, uNtulikazi, 2016)].**

*....It will be easy to communicate with other races...* **(Inhlolombuzo, uNtulikazi, 2016)].**

*.....All subjects that are taught in schools are taught in the English language. Therefore if it is introduced at an early age, learners will have an advantage of the language and improve their performance...* **(Inhlolombuzo, uNtulikazi, 2016)].**

Kube sekuba nombuzo obuthi, ikusiphi isigaba lapho kufanele kwethulwe noma kusetshenziswe ulimi lwabomdabu base-Afrika njengolimi lokufunda nokufundisa? Zonke izimpendulo zothisha zibuye nempendulo eyodwa lapho khona bethi kumele ulimi lwabomdabu base-Afrika lwethulwe ngesikhathi beqala nje ukungena esikoleni abafundi. Babeke kanje:

*.....I believe that this language is just as important because our children should know where they come from. As South African it is their right to learn an indigenous language...* **(Inhlolombuzo, uNtulikazi, 2016)].**

.....Lokho kwenza ingane iziqhenye ngolimi lwayo, iliqondisise kahle isesemazingeni aphansi... (Inhlolombuzo, uNtulikazi, 2016)].

....*Because it is their home language they need to know and understand their tradition through their home language...* (Inhlolombuzo, uNtulikazi, 2016)].

.... ukuze baqhubeka nolimi abekade belukhuluma ekhaya.... (Inhlolombuzo, uNtulikazi, 2016)].

...so that the child will not forget his language and culture... (Inhlolombuzo, uNtulikazi, 2016)].

...so that they can value their mother language... (Inhlolombuzo, uNtulikazi, 2016)].

...because there is nothing much to be learn in your home language, they can start later... (Inhlolombuzo, uNtulikazi, 2016)].

...yingoba basuke sebezazi ezinye izilimi... (Inhlolombuzo, uNtulikazi, 2016)]

...ukuze umntwana abe nesisekelo solimi... (Inhlolombuzo, uNtulikazi, 2016)].

Kuthe lapho bebuzwa ukuthi yilona luphi ulimi abangakhetha ukuthi lusetshenziswelwe ukuhlola abafundi kuwona wonke amazinga? Abanye babo abawuphendulanga lo mbuzo kepha okuqaphelekile ukuthi iningi labo liqoke impendulo etholakala ku-c, isiNgisi kuwona wonke amazinga kodwa singahambi sodwa, kepha kusetshenziswe ulimi labomdabu base-Afrika lapho kutholakala ukuthi umfundi unezingqinamba zolimi. Bebenikwe izimpendulo ezine lapho bekumele baqoke impendulo eyodwa, ehambelana nemibono kanye nemizwa yabo. Nazi izimpendulo ebebenikwe zona:

*A. English throughout (as it is currently)*

A. IsiNgisi kuzo zonke izigaba zemfundo (njengoba kwenzeka njengamanje)

*B. English and one indigenous language (as it has been with Afrikaans learners in Former-model C schools).*

B. IsiNgisi kanye nolimi lwabomdabu olulodwa (njengoba bekwenzeka olimini lwesiBhunu)

*C. English throughout but also use of indigenous language sometimes when learners get stuck.*

C. IsiNgisi kuwona wonke amazinga kepha kusetshenziswe ulimi lomdabu lapho kutholakala khona ukuthi umfundi ubhekene nengqinamba.

*D. English throughout with leniency during mark allocation for indigenous language learners.*

D.IsiNgisi kuwona wonke amazinga kepha umfundi adatshukelwe ngesikhathi umfundisi enikeza amaphuzu (amamaki).

### **5.2.3 Inhlolombuzo yabafundi**

Abafundi ababambe iqhaza kulolu cwaningo yilabo abenza ibanga lesishiyagalolunye kanjalo nalabo bakamatikuletshe, bakhuluma ulimi lwesiZulu njengolimi lwebele. Labo abenza ibanga lesishiyagalolunye iningi labo liphakathi kweminyaka eyishumi nane ukuya kweyishumi nesithupha. Abenza umatikuletshe baphakathi kweminyaka eyishumi nesikhombisa ukuya eshumini nesishiyagalolunye. Kube nombuzo obufuna ukuqonda ukuthi yilona luphi ulimi abalusebenzisa kakhulu phakathi kwesiNgisi, isiSuthu, isiZulu nesiBhunu. Iningi labo liphendule lathi ulimi lwesiZulu. Ababili bathe isiSuthu nesiNgisi. oyedwa waphendula wathi isiNgisi nesiBhunu.

Kube sekuba nombuzo obunika abafundi ithuba lokuthi baveze imibono yabo ngokuthi bacabangani ngabafundi abanenkinga yokuqondisisa okusuke kufundwa uma kusetshenziswa ulimi okungesilo lwebele. Lo mbuzo ube usuqhubeka nokuthi ufune ukuthola ukuthi kumele yini umfundi onjalo anikezwe ithuba lokusebenzisa ulimi lwakhe lwebele ngesikhathi sokufunda. Bonke abafundi bavumelene nalokhu kakhulu, ngaphandle kwabafundi abathathu ababe nombono ohlukile, lapho bephikisana nalo muzwa weningi.

Eminye yemibuzo ibuze kubafundi ukuthi bayavumelana noma baphikisana kangakanani nokuthi abafundi abanenselelo yokuqonda okufundwayo ngenxa yolimi lwesiNgisi, banikwe ithuba lokusebenzisa isiNgisi kanye nesiZulu/isiSuthu uma behlolwa (imisetshenzana eqhubekayo, izivivinyo kanye nokuhlolwa kokuphela konyaka). Cishe bonke abafundi bebanga lesishiyagalombili nabebanga likamatikuletshe bavumelane kakhulu ngokuthi abafundi abanenselelo yolimi kungakuhle banikwe ithuba lokusebenzisa zombili izilimi isiNgisi nolimi labomadabu base-Afrika uma behlolwa. Kwase kuba nabafundi abathathu kuwona womabili amabanga, abatshengise ukungahambisana nalo muzwa.

Kube sekuba nombuzo obuhlola imizwa yabafundi ngokuthi bayavumelana na noma abahambisana nombono othi bonke abafundi kumele bafundiswe ngendlela elinganayo nefanayo nangolimi abazizwa bekhululeke ngalo uma befundiswa ngalo ukugqugquzela ubulungiswa nokungacwaseki. Abafundi bavumelene nalo mbono kakhulu kuwona womabili

amabanga, kwase kuthi ebangeni lesishiyagalolunye baba babili kuphela abaphikisene nalo mbono.

Babe sebenikwa uhla lwezimpendulo okumele bakhethe phakathi kwazo impendulo ibe yinye, ngenhloso yokuthola ukuthi ulimi abangaba nentshisekelo yokuthi lusetshenziselwe ukuhlolwa kwabo. Nalu uhla lwalezi zimpendulo:

*A. English throughout (as it is currently)*

A. IsiNgisi kuzona zonke izigaba (njengoba kwenzeka njengamanje)

*B. English and one indigenous language (as it has been with Afrikaans learners in Former-model C schools)*

B. IsiNgisi kanye nolimi lwabomdabu olulodwa (njengoba bekwenzeka olimini lwesiBhunu).

*C. English throughout but also use of indigenous language sometimes when learners get stuck.*

C. IsiNgisi kuwona wonke amazinga kepha ku setshenziswe ulimi lomdabu lapho kutholakala khona ukuthi umfundi ubhekene nengqinamba.

*D. English throughout with leniency during mark allocation for indigenous language learners.*

D. IsiNgisi kuwona wonke amazinga kepha umfundi adatshukelwe ngesikhathi umfundisi enikeza amaphuzu (amamaki).

Babe babili kuphela abafundi abaqoke impendulo yokuqala (isiNgisi kuzona zonke izigaba, njengoba kwenzeka njengamanje. Umfundi oyedwa owenza ibanga lesishiyagalolunye noyedwa owenza ingaba likamatikuletshe. Bonke abanye abafundi bawo womabili amabanga, baqoke impendulo yesithathu (IsiNgisi kuwona wonke amazinga kepha kusetshenziswe ulimi labomdabu base-Afrika lapho abafundi kutholakala ukuthi bahlangabezana khona zingqinamba zokuqonda ulimi olusetshenziswayo ngesikhathi kufundwa.

#### **5.2.4 Ukubukela**

Ukubukela kwenze ukuthi umcwaningi abe nethuba elihle lokubhala phansi amanothi futhi aqhathanise ulwazi olube yizimpendulo zenhlololwazi; futhi akwazi ukuhlanganisa ulwazi olwanele ngokwenzeka ezindlini zokufundela kanjalo nemicabango nemizwa yothisha kanye

nabafundi ngenqubomgomo yolimi ezikoleni zabo. Lokhu bekuzobe sekwenza ukuthi ucwaningo luvundulule ukuthi nembala inqubomgomo kaZwelonke, yileyo yesifundazwe kanye neyezikole iyahambelana na, ngenhloso yokuthola ukuthi izikole ziyayilandela ngempela inqubomgomo yolimi kaZwelonke yona egqugquzela ukuthuthukiswa nokusetshenziswa kwezilimi zabomdabu base-Afrika.

Lesi sigejana esingezansi singomunye wemisebenzi ebewenziwa ekilasini ngesikhathi kubukelwe, isifundo seSayensi. Siveza ubufakazi bokuthi, nembala othisha bayazisebenzisa izilimi zomdabu zase-Afrika uma kufundwa ekilasini:

#### **5.2.4.1 Ukubukelwa kwesifundo:**

Uthisha: Class! *Who can tell me.....when your mother buy Meat to be used for a month, where do they keep it so that it does not get rotten?*

Abafundi: Kuvele kwathi cwaka, kwangaba khona nokhwehlayo

Uthisha: Hhayi bo bafundi, vukani emaqandeni...*Who can tell uthisha ukuthi when umama wakho buy meats to last for the whole month, uma efika ekhaya nayo uyifaka kuphi ukuze ingaboli na?*

Abafundi: Efrijini Sir!

Uthisha: Yebo! Benihlulwa ilokho nje? *Very good...*Aniyisho ke manje impendulo ngesiNgisi.

Abafundi: *In the fridge Sir!*

Uthisha: *If the farmer preserve the seeds by putting it in the sack or in the basket for the long time. What do you think the pests will do?*

Abafundi: Kwathuleka, kwangaba khona nonyakazayo.

Uthisha: *If the farmer neh efaka imbewu esakeni noma ebhakedeni isikhathi eside, inorder to preserve it neh Izinambuzane/izilokozane ezihluphayo zizoyenzani leyo mbewu?*

Abafundi: *Izinambuzane will eat the seeds Sir!*

Uthisha: *That's good*

#### **5.2.4.2 Ukubukelwa kwesifundo:**



Uthisha unike abafundi imibuzo yesivivinyo esedlule. Wabanika nomsebenzi njengomsebenzi-mkhaphi (*Pre-learning activity*)

Uthisha: Kulesi sigatshana sokuqala bafundi kuzomele nikhethhe impendulo eyodwa eshaya emhlohlweni kulena emine, imi kanjena:

1.1 Which ONE of the following forces always acts perpendicular to the surface on which a body is placed?

A Normal force

B Frictional force

C Gravitational force

D Tension force

Uthisha: Nakulo mbuzo olandelayo futhi kuzomele nikhethhe impendulo ibe yinye eshaya emhlohlweni

1.2 Which ONE of the following CANNOT be explained using the Doppler Effect?

A Emission of electrons from a metal surface

B Flow meters' used in hospitals

C Red spectral lines from distant stars being shifted

D Observed frequency of light from moving bodies being higher than expected.

Uthisha: Le mibuzo elandelayo izodinga ukuthi nixoxisane nize nivumelane ngempendulo efanele. Kuzomele uma seniphendula nenabe ngempendulo ngoba izodinga nichaze ukuthi yini eyenzekayo.

Uthisha: *If a bullet of mass 20 g that is travelling horizontally. The bullet strikes a stationary 7 kg block and becomes embedded in it. The bullet and block together travel on a rough horizontal surface a distance of 2 m before coming to a stop.*

Uthisha: Awucabange isimo lapho inhlamvu yesibhamu, eyisisindo segremu elingamashumi amabili, ihamba horizontali. Ebese le nhlamvu ishaya isitini esizihlalele esiyisisindo sama khilogramu ayisikhombisa, maqede ihlale ngaphakathi, ingaphumi. Ebese siyanyakaza isitini, sihambe kanye nayo inhlambu njengoba ingaphakathi, sihamba phezu kwendawo emahhadla, sithi uma sihamba sihambe ibanga elilingana namamitha amabili ngaphambi kokuthi sime.

Uthisha: Umbuzo wokuqala uthi:

1.2 Use the work-energy theorem to calculate the magnitude of the velocity of the bullet-block system immediately after the bullet strikes the block, given that the frictional force between the block and surface is 10 N.

Uthisha: Sebenzisa I theorem work-energy ukuze ubale ubukhulu besivini sesitini ngesikhathi inhlamvu iqeda ukushaya isitini, njengoba amandla enhlamvu kanye nesitini kushayana, ebesihamba phezu kwendawo emahhadla engu 10 N.

Uthisha: Owesibili umbuzo uthi:

1.3 *Calculate the magnitude of the velocity with which the bullet hits the block.*

Bala ubukhulu bejubane elihamba inhlamvu njengoba izoshaya isitini

### **5.2.5 Izingxoxo nothisha**

Izingxoxo zenziwe nothisha abafundisa kuwona womabili amabanga, okuyibanga lesishiyagalolunye kanye nalabo abafundisa umatikuletsheni. Ngakho-ke othisha babe yisihlanu isikole ngasinye, base bebayishumi uma sebebonge, kuhlenganisa zombili izikole. Isigaba esilandele leso kube ukubukela okulandelwe yizingxoxo nothisha (*interview*) ngamunye. Lezi zingxoxo beziqonde ukuthola izimpendulo zemibuzo yocwaningo, ukutholisisa kahle imizwa nemicabango yothisha ngezimpendulo zabo ezikwinhlolombuzo, kanjalo nokuqhubezela ukuxoxisana ngobekwenzeka ezindlini zokufundela ngesikhathi sokubukela.

Mithathu imibuzongqangi yalolu cwaningo ebihlose ukuhlolisisa kabanzi ukuthi ingabe bukhona yini ubulungiswa ekusetshenzisweni kolimi lokufunda, ukufundisa nokuhlolwa ezikoleni zase-*Free State*, njengoba isihloko socwaningo sisho. Lokhu kwenziwe ngokuthi kubuzwe imibuzo emithathu yocwaningo ethi:

- a) **Kungani isikole ngasinye siqoke inqubomgomo yolimi esiyindelayo? Futhi iquketheni?**
- b) **Ithini imibono nemizwa yabafundi kanye nothisha ngolimi olusetshenziselwa ukufunda, ukufundisa kanye nokuhlolwa kulezi zikole?**
- c) **Ingabe othisha nabafundi babhekana kanjani nezingqinamba ngolimi olusetshenziswayo njengolimi lokufunda, ukufundisa nokuhlola?**

#### **A) Kungani isikole senu siqoke inqubomgomo yolimi elandelwayo, futhi iquketheni?**

Lo mbuzo ubaluleke ngoba uMthethosisekelo waseNingizimu Afrika ugcizelela ukuthi ilungelo lolimi yilona lungelo lokuqala kunoma isiphi isakhamuzi saseNingizimu Afrika. Ngaleyo ndlela inqubomgomo yolimi yezikhungo zikaHulumeni kumele zakhelwe phezu kwesisekelo esivikela leli lungelo, kanjalo nokulingana kwazo zonke izilimi ezisemthethweni.

Ulwazi oluqoqwe ngesikhathi sezingxoxo nothisha bazo zombili izikole ezibe yingxenye yocwaningo, luveza ukuthi lezi zikole okwenziwe kuzo ucwaningo zinayo inqubomgomo yolimi, kepha-ke akusiyo into okuxoxwa ngayo ngokuvulelekile noma into ewundabuzekwayo kanti futhi zikhona nezinkinga ezikhona. Abantu abathintekayo noma okubalulekile ukuthi bazi ngayo njengothisha abanalo kahle ulwazi oluphelele lokuthi yayikade yakhiwe ngobani, beyakhelwe phezu kwasiphi isisekelo, njalo njalo. Yikho-ke lokhu okwenza othisha bangabi nolwazi kahle lokuthi yini equkethwe ngokubanzi kwinqubomgomo yolimi yezikole zabo. Ngaphezu kwalokhu, ulwazi lwabo ngokuqukethwe kwinqubomgomo yolimi yezikole zabo ukuthi wulimi yilona olubekwe eqhulwini njengoba kuyilona limi oluqokwe lwaba wulimi lokufunda, ukufundisa kanye nokuhlola. Lolu limi lwaba yingxenye yenqubomgomo yolimi yalezi zikole ngoba lwaqokwa yisigungu esimele abazali kulezi zikole.

Othisha bakuzona zombili izikole baveze ukuthi izikole zabo zinomgomo kwinqubomgomo yolimi, othi kumele kusetshenziswe isiNgisi sodwa ezikoleni zabo njengolimi lokufunda, ukufundisa nokuhlola. Bakuvezile futhi ukuthi lo mgomo awugcini ngokubakhuba imimoya kepha uphinde ubanike enkulu ingcindezi njengothisha. Omunye wothisha uMnumzane Thabane Ndlovu (**akusiwo amagama abo angempela, ukwenzela ukubavikela**) ukubeka kanje lokhu enkulumweni yakhe ecashunwe ngezansi:

.....Mina angiqondi ukuthi kanti kusho ukuthini ukuthi uHulumeni kazwelonke achithe isikhathi kanjalo nezimali ezishisiwe lapho kuhlangukhona izinjulabuchopho kukhulunywa, kucutshungulwe, kuhlaziye kuze kuthathwe nezinquqo zokuthi iNingizimu Afrika mayibe nezilimi eziyishumi nanye njengezilimi ezisemthethweni uma kanti futhi lokhu bekungeke kusebenze. Kuthiwa asifundise ngesiNgisi lapha esikoleni sethu. Kanti singabelungu yini thina? Laba ntwana esibafundisayo bangabelungu yini kanti nabo? Le nqubomgomo yabo ayisisebenzeli thina ngoba laba bafundi abasazi kwasiNgisi leso, kungakho nje thina sivele siqhume ngezilimi zethu zesintu. Uthi ufundisa ngaleso singisana sakho ubone nje ukuthi uzichithela isikhathi ngoba bavele bangquluze amehlo nje laba...(**Ingxoxo, uNtulikazi, 2016**).

Omunye wothisha, uthisha uNkosikazi Basil Dlamini-Mokoena, yena uphefumule kanje:

.....Lezi ngane zethu zi-*weak* kakhulu yingakho-nje kumele sizifundise ngalolimi okuthiwa asilusebenzise kwinqubomgomo yesikole sethu. Mina ngiyaye ngize ngiphoqeleke ukuthi ngibadudule ngaso isiNgisi lesi uma ngifundisa, ngani-na ngoba kumele bakwazi ukukhuluma isiNgisi ngoba bangeke baqasheke ndawo ngaphandle kwesiNgisi, kanti futhi uma sebehlolwa bahlolwa ngesiNgisi njengoba inqubomgomo yesikole ikubeka kucace lokhu. Noma kunjalo ngiyabafundisa ngolimi lwabo ukuze bezwe phela ukuthi ngisuke ngithini kubona.....(**Ingxoxo, uNtulikazi, 2016**).

Omunye wothisha, uNkosazane Gimbi Hlophe uthe:

.....Yebo nginalo kusukela isahlongozwa sasitshelwa ngokuqhubekayo kwaze kwafinyelela ekutheni iyashicilelwa. Inkinga-ke ebesilokhu sinayo singothisha ukuthi isiZulu nesiSuthu singathathwa njengezilimi zokufunda, ukufundisa nokuhlola...(Ingxoxo, uNtulikazi, 2016)].

**B) ITHINI IMIBONO NEMIZWA YOTHISHA NGOLIMI OLUSETSHENZISELWA UKUFUNDA, UKUFUNDISA NOKUHLOLA KULEZI ZIKOLE?**

Omunye wothisha, Umnumzane uBhalakaxane Msomi ubeke kanje:

.....UHulumeni wengcindezelo wawucindezela amalungelo omuntu onsundu ngokuthi athi umuntu akafundise aphinde afundiswe ngesiBhunu, namanje kuloHulumeni wenkululeko sisafakwa ingcindezi yokufundisa ngesiNgisi, ulimi lwabelungu, lisebenza nini-ke ilungelo lolimi lomuntu lapho lokuzikhethela ulimi lokufunda nokufundisa? Makube khona umnyakazo owenziwayo, ngoba manje sinezwe lapho okumele khona kuhambe phambili uMthethosisekelo. Yingako amalungelo ethu kumele siwamele ngezinyawo, ngoba ngale kwaloko ukucindezelwa kwezilimi zabansundu kwenza uMthethosisekelo ube yinto engasho lutho... (Ingxoxo, uNtulikazi, 2016)].

Uthisha uNkosikazi Nonhlanhla Makhaye ubeke kanjena:

.....Zonke izilimi ezisemthethweni kumele zithole ukusetshenziswa okulinganayo futhi zisingathwe ngendlela enobulungiswa... (Ingxoxo, uNtulikazi, 2015)].

UMnumzane uSbongiseni Ngcobo, onguthisha naye ubeke kanje:

....Inkinga yezilimi zabomdabu base Afrika ezikhungweni zemfundo eNingizimu Afrika ukuthi bona abafundi uqobo abazithandi lezi zifundo...ngisho usuthi ubuka ezikhungweni zemfundo ephakeme ufike uthole ukuthi lezi zilimi zifundiswa ngolimi lwesiNgisi...Thina nje isiZulu sasifunda ngesiNgisi, cabanga nje leyo nto. Kwathi uma sengenza unyaka wami wesibili ngavele ngasishiya phansi ngoba ngibona ukuthi iyangidida mina le nto.Yonke imibhalo efundwayo yenziwa kusetshenziswa izinjulalwazi ngesiNgisi futhi ethathelwe kwizimo zase Yurophi... (Ingxoxo, uNtulikazi, 2015)].

UNkosazane Zanele Yengwa ofundisa umatikuletsheni ubeke kanje:

.....Uma sesikhuluma amaqiniso kodwa kufanele izilimi zethu zingaqokwa njengezokufundisa ngoba vele nje baba zinenkinga enkulu yobhalomagama. Uma ucabanga iyona yiphi indlela umuntu angathuthukisa ngayo imibhalo kanye nokufundwa kwamagama olimini uma ngabe sisaxakwe izinkinga zomhlaba? Yazini nje ngempela uyayisale uzibuza uziphendula ukuthi njengoba abantwana besaxakwa ubhalomagama.....ungashaqeka uma ungabona ubhalomagama lwalezi zingane zethu. Kuyamangaza impela ukubona ulimi olingenayo imithetho eqondile elandelwa ngabafundi yobhalomagama. Uma nje kungathiwa sithatha isiZulu sakhe uhla lwamagama okumele kube yiwo asebenza ngokusemthethweni, nomunye futhi naye aqhamuke nawakhe amagama, kusho ukuthi singacina sinamagama kanye nemithetho eyahluka hlukene ezobe isisabalaliswa njengemithetho elandelwayo yokubhalwa kwamagama...inkinga phela leyo... **(Izingoxo, uNhlolanja, 2016)]**.

### **C) Ingabe uthisha babhekana kanjani nezingqinamba ngolimi olusetshenziswa njengolimi lokufunda, ukufundisa nokuhlola?**

Abafundi baphila impilo enzima ezindlini zokufundela zinsuku zonke ngokusho kothisha, ngenxa yokufundwa ngesiNgisi noma isiBhunu. Lezi zilimi kubafundi ziyizingqinamba yokufunda ngoba abazazi. Uthisha uVusi Khumalo wesifundo sezibalo ebangeni lesishiyagalolunye ubeke kanje:

.....Ziningi izihloko zezibalo ezifundwe ngabafundi, ekilasini eledlule (*Grade 8*),njenge-*geometry* kanye nezinye...ngenxa yokuthi abafundi bebethukile,ukufunda ngolimi okungesilo olwabo lwebele,kudale ukuthi ngisho nalabo abahlakaniphile,nabaqwaqwada abanye emakhanda kulesi sifundo ukuthi banhlathathe,bangenzi neze kahle;angisayiphathi-ke eyalabo vele abangenzi kahle.Mina ngibona kungasiza ukuthi kubekhona indlela eyenziwayo yokuthi ngesikhathi abantwana beshintshwa befakwa isiNgisi kube nendlela yokulivala igebe,ukuze kungezweli ukuthi sekuba noshintsho.Ngalena kwalokho lokhu kuhlukumeza abantwana,kanti akusilo icala labo ukuthi sebengaze bathwale kanzima ezifundweni zabo...**(Ingxoxo,uNdasa,2016)]**.

UNKosazane Gimbi Hlophe, ubeke kanje:

Kuyiqiniso esingelibalekele ukuthi abantwana bafike babe nenkinga uma sebefika e- *high school* ngoba ulimi olusetshenziswayo isiNgisi. Sikhumbule ukuthi basuke kade besuka ema-*primary* besebenzisa isiZulu noma isiSuthu.Lolushintsho luyabakhinyabeza okwangempela ngoba uma sekufanele bafunde besebenzisa isiNgisi kuvele kube sengathi bayayiqabuka lento osuke ukhuluma ngayo kanti njalo njengothisha, usuke wazi kahle ukuthi lento bayifundile e- *primary*. Manje mina ngiye ngikubone kuyiyona ndlela kuphela engasiza ukuthi ngibachazele ngolimi lwabo abazoluzwa kahle kuqala ebese ngifaka amagama esiNgisi... **(Ingxoxo, uNhlolanja, 2016)]**.

U<sup>M</sup>numzane uZwelami Madondo, uthe:

Lolu shintsho lapho abafundi beyekiswa ukusebenzisa isiZulu noma isiSuthu, bephokeleka ukuthi basebenzise isiNgisi, siyabahlukumeza kakhulu abafundi kanti nathi singothisha, silimala kakhulu emoyeni uma abafundi bengenzi kahle ezifundweni esizifundisayo. Usuyolokhu ukhonjwa ngeminwe kuthiwa uyisehluleki sikathisha. Mina angiyidlali ingqondo, ngivele ngibafundise ngaso isiZulu lesi... ongathi akezwa kahle futhi ngimlekelele ngesiSuthu. Vele kungaba wumqondo ophusile ukuthi kusetshenziswe isiZulu kanye nesiSuthu, zona zilimi abazazi njengoba bezazi bona abafundi, siyeke phansi lesi Singisi... **(Izingxoxo ezihlonziwe, uNdasa 2016).**

U<sup>N</sup>kosazane Ndengezi Yende uthe:

Uma ngxuba ulimi lwabafundi kanye nesiNgisi noma ngisebenzisa ulimi lwabo lodwa ngisuke ngenzela khona vele ukuthi abafundi baqondisise isifundo sosuku. Ngale kwalokho ngeke balibone elidlalayo... Abafundi bayakhululeka babe nomdlandla baphendule ngokuzethemba. Kepha uma sekufanele baphendule imibuzo ngesivivinyo noma ngesikhathi sokuhlolwa abenzi neze kahle ngoba kusuke kufanele baphendule ngesiNgisi. Eqinisweni iningi labo liyafeyila, aliphumeleli ezifundweni zabo. Nginguthisha wesayensi, angiyena uthisha wesiNgisi okwami ukuthi ngibenze baqonde isifundo. Yingakho nje uthi ungibone ngisebenzisa isiZulu kanye nesiSuthu ngesikhathi ngifundisa, kube lokhu kungahambisani nemigomo ebekwe inqubomgomo yesikole sethu. Ayikho into engingayenza nami... ngincamela ukuba senkingeni nabaphathi kunokuthi lezi zingane zabantu zifeyile... **(Ingxoxo, uNhlolanja, 2016)].**

Omunye wothisha besayensi, u<sup>M</sup>numzane uShabalala, uthe:

AmaShayina kanye namaJaphane siwabona ehamba phambili kwezesayensi, imikhiqizo yalawa mazwe ithengisa umhlaba wonke. Lokhu okwenza la mazwe abukeke engamazwe anabantu abahlakaniphe kakhulu. Isizathu salokhu ukuthi ukufunda, ukufundisa nokuhlolwa ezikoleni zalawa mazwe kwenziwa ngezilimi zebele zabafundi bakhona. Yingakho nje mina ngimane ngithi koqhuma nhlavana... Lapho ngivele ngiqhume ngazo izilimi zabo abafundi laba ukufundisa isayensi, baphumelea kangconywa esifundweni sami uma ngeze njalo... **(Ingxoxo, uNhlolanja, 2016)].**

U<sup>N</sup>kosikazi Dimpho Mathido ubeke kanje:

Ngikholwa ukuthi akufanele sigxeke abafundi ngoba bengasazi isiNgisi. Lokhu kungoba kuwumsebenzi kathisha ukuthi afundise futhi achazele umfundi kuze kufike ezingeni lapho umfundi egculisekile ngolwazi okumele aluthole, mina

ngiyaye ngenze njalo...ngiyaye ngiqaphele kodwa ukuthi uma uzothi ufundisa ngeSingisi sodwa kugcina kungafundisekanga ngenxa yokuthi bayidlanzana kakhulu othisha abakwazi ukufundisa ngolimi lwesiNgisi lodwa. Into eyaye igcine seyenzeke ukuthi uthisha axube isiNgisi kanye nesiZulu noma ke nesiSuthu. Yithina uqobo esinenkinga yokungalwazi ulimi lwesiNgisi kuqala, ngaleyo ndlela sigcina singasakwazi ukufundisa kahle uma sifundisa ngalo lodwa. (Ingxoxo, uNhlolanja, 2016)].

Iningi lothisha ababambe iqhaza kulolu cwaningo baveze ukuthi bayazi ngenqubomgomo yolimi yezikole zabo. Yize-ke noma futhi bephinde baveze ukuthi banenkinga yokuthi izikole zabo azibabandakanyi uma kwakhiwa inqubomgomo yolimi yezikole zabo. Lokhu kwenzeke kwaze kwafinyelelwa esigabeni sokushicilelwa kwayo, kwaba yilapho bethola khona ukuthi isiZulu nesiSuthu zishiywe ngaphandle.

### **5.2.6 Izingxoxo zamaqoqo nabafundi**

Imibuzo yocwaningo ebibuzwe othisha ibe isibuzwa abafundi ngesikhathi sezingxoxo zamaqoqo:

#### **D) Kungani isikole senu siqoke inqubomgomo yolimi esiyilandelayo, futhi iquketheni?**

Abafundi balezi zikole kubonakale bengenalo kahle ulwazi ngenqubomgomo yolimi yezikole zabo ezimpendulweni zabo, njengoba bephendule ngokuthi bathi abatshelwa khona kwaba ukuthi kuyinqubomgomo yolimi yezikole zabo isiNgisi futhi yilona limi lokufunda, ukufundisa nokuhlola. Abanye babo baziphendule ngale ndlela elandelayo:

#### **(Isikole A, Umfundi)**

..Mina *Sir* ngibe nolwazi ngenqubomgomo yolimi yesikole sami ngoba nakhu sekwenziwa lolu cwaningo...njengoba sekufike wena *Sir* ...enena futhi...selokhu kwathi nhlo bengingakaze nangelilodwa ilanga ngizwe ngale nqubomgomo. Ngisho koveranda besikole akukaze uhlangane nomuntu elinganisa into eya ngalapho...ngoba phela ko-veranda iwona mphelandaba wethu... (Ingxoxo zamaqoqo, uNhlolanja, 2016)].

#### **(Isikole B, Umfundi)**

..... Yebo ngiyayazi, kodwa ngiqale ukuba nolwazi ngayo ngemuva kokuba sicelwe ukuba sibambe iqhaza kulolu cwaningo... (Izingxoxo zamaqoqo, uNhlolanja, 2016)].

#### **(Isikole A, Umfundi)**

....Yebo, ithi isikole kumele sisebenzise isiNgisi njengolimi lokufunda, ukufundisa nokuhlola. Ngafunda ngayo ngoba sesiyiniyikwe uthishanhloko,

thina sonke esiyingxenywe yocwaningo... **(Izingxoxo zamaqoqo, uNhlolanja, 2016)].**

**(Isikole B, Umfundi)**

...Chabo. Sanikezwa amapheshana okwathiwa masiwafunde, njengabantu abazobamba iqhaza ocwaningweni, kodwa ngangalithola ithuba lokufunda... **(Izingxoxo zamaqoqo, uNhlolanja, 2016)].**

Oyedwa kubona uthe akalitholanga ithuba lokuthi alifunde ipheshana eliqukethe inqumomgomo yesikole sakhe, njengoba benikezwe ukuthi bafunde ngayo ngesikhathi socwaningo.

**E) Ithini imibono nemizwa yabafundi ngolimi olusetshenziselwa ukufunda, ukufundisa nokuhlola kulezi zikole?**

**(Isikole B, Umfundi)**

....Uma othisha besebenzisa isiZulu uma sifunda isayensi, ngivele ngizizwe ngisekhaya futhi akukho nokuncane engingakuzwa noma engingakuqondi. Kanti futhi kwenza ngibone ukuthi izifundo zesayensi azilukhuni neze. Kodwa-ke uma kuzosetshenziswa isiNgisi sodwa hhayi kuba lukhuni satshe... **(Izingxoxo zamaqoqo, uNhlolanja, 2016)].**

**(Isikole A, Umfundi)**

.....Ngesikhathi ngenza u-*grade* 8 isifundo sezibalo besingeve sibukhuni, ngenxa yokuthi uthisha waso wayevesane asifundise ngesiNgisi sodwa. Kodwa uma ngifika kwa *grade* 9 Umisi wethu wavele wasifundisa exuba nesiZulu. Selokhu ngafundiswa umisi wethu kuze kube yimanje, kulula ukufunda izibalo ngoba okuningi usichazela ngesiZulu... **(Izingxoxo zamaqoqo, uNhlolanja, 2016)].**

**(Isikole B, Umfundi).**

Abanye bothisha akuve beluhlaza, uma befundisa bavele bafundise ngesiNgisi kuphela, bangafuni nokusebenzisa isiZulu nakancane. Uma uthi uyacela akuchazele ngesiZulu avele akuphoxe, akutshela ukuthi akusikhona kwa *Grade-R* lana, futhi yena njengoba esifundisa ngesiNgisi wenzela ukuthi uma sifika e-*high school* sifike sesikulungele ukufunda khona. Lokhu kwenza simuazonde uthisha onalo kanye nesifundo sakhe.... **(Izingxoxo zamaqoqo, uNhlolanja, 2016)].**

**F) Ingabe abafundi babhekana kanjani nezingqinamba ngolimi olusetshenziswa njengolimi lokufunda, ukufundisa nokuhlola?**



Luselude ukhalo okumele luhanjwe abafundi ngaphambi kokuba banqobe izinkinga zolimi ezindlini zokufundela, lokhu kuvezwe yibo abafundi uqobo ngesikhathi bephendula imibuzo yocwaningo, lapho bephendula kanjena:

**(Isikole A, Umfundi)**

...Ukuze sikwazi ukunqoba inkinga yokungasazi isiNgisi ngiyaye ngithathe amanye amagama esiNgisi uma kwenzekile uthisha wawasebenzisa ekilasini. Ngiyaye ngizame futhi ukubuza kushisha incazelo yawo noma-ke ngizibhekele wona kwisichazamazwi...kuyangisiza ukwandisa inani lamagama engiwaziyo esiNgisi... **(Ingxoxo zamaqoqo, uNhlolanja, 2016)].**

**(Isikole B, Umfundi)**

...Mina yonke le nto iyangicasula ngoba angiqondi ukuthi kungani pho ama-*time table* ethu eba nesiNgisi njengesifundo esizimele sodwa siphinde sibe nezinye futhi izifundo ezizimele zodwa? Kanti inhloso yokufunda izibalo, ezomlando, kanye nezempilo akusikho yini ukuqondisisa ngokwenzeka kulezi zifundo? pho isiNgisi singenaphi lapho? hhayi nje mina ngiyakuphika nje ukuthi ukufunda lezi zifundo ngesiNgisi kwenza sithuthuke esiNgisini ukuze senze kahle kulezi zifundo. Nakhu nje siyafeyila mihla namalanga. Mina ngize ngisizwe ikhona ukubhala phansi amanothi ekilasini lapho uthisha echaza ngolimi lwami. Uma ngempela ngingazwanga ngiyaye ngimlandele nje uthisha ngifike ngimbuze ngesiZulu ukuthi ubethini...kuba lula ngampela lapho esechaza, futhi akuve ngishesha ukubamba...uma enze njalo... **(Ingxoxo zamaqoqo, uNhlolanja, 2016)].**

**(Isikole A, Umfundi)**

...Okuyaye kungisebenzele mina kusukela ngenza u-*grade 8* kwakuba ukuthi sibe neqembu lethu lesi-*study* lapho sasiba bathathu noma ngaphezulu...siyaye sihlangane njalo ntambama ukuzofunda ndawonye ngokuhlanganyela...lapho khona sixoxa ngesisuke kade sikufundile ngalolo suku...sihlukaniselane izahluko lapho umuntu nomuntu ezofunda buthule isahluko leso seSingisi...ebese siyadedelana umuntu asitshele ukuthi ufundeni, sikwenze lokhu ngokushintshana...siphikisane size sivumelana ngamaphuzu athile...lena iyona kuphela indlela ebengilokhu ngiphumelela ngayo izifundo zami njengoba sengize ngafika kumatikuletsheni nje..Yikhona nje ukuthi le ndlela yokufunda idla isikhathi sakho sonke...kanti ngabe kuba lula kakhulu ukuthi othisha bavele basifundise ngolimi lwethu... **(Ingxoxo zamaqoqo, uNhlolanja, 2016)].**

### **5.3. Amaqhinga azosetshenziswa ukuhlaziya ulwazi**

Imikhakha eyahlukene ivamise ukuthi isebenzise izindlela ezingefani futhi ezahlukene ukwenza ucwaningo kanjalo nokuhlaziywa kolwazi. Isibonelo salokhu sisithola lapho uma sibheka ezindlini zokucwaninga zivame ukusetshenziswa abacwaningi bezesayensi. Ebese kuthi ucwaningo olwenziwa efilidini, kuvame ukuthi lwenziwe ngabacwaningi

bezokuhlalisana kwabantu. Okuphinde kuqapheleke ukuthi indlela yekhwalthethivu kunaleyo yekhwalthethivu yiyo esetshenziswa kakhulu. Ngenhloso yokuqagula izimo ezithile, indlela ye-*ethnography* iyaye isetshenziswe esikhundleni sokuhlola okusebenzisa ama- *statistics* (Hsu, 2014:110-112).

Abafundi kanye nabacwaningi abahlukene bancamela ukusebenzisa izindlela ezahlukene ukucubungula ulwazi. UMarshall & Rossman (2011) uma kukhulunywa ngamaqhinga okucwaninga ulwazi bakholelwa ukuthi ziyisikhombisa izindlela zokuhlaziya ulwazi. Phakathi kwalezi zindlela kukhona isigaba sokuhlala ulwazi, ukuzibandakanya olwazini (*immersion in the data*), *i-generation of categories & themes*, *i-coding of data*, *i-provision of interpretation through the use of memos*, ukubhekwa kwezinye zezindlela zokuchazwa kolwazi ebese kuba ukubhalwa kombiko. UHuberman & Miles (2002) baphakamisa uhlaka lukucubungula ulwazi oluqoqiwe olunezigaba eziyisithupha. Lezi zigaba ziqala nge-*familiarisation*, *i-thematic framework*, *yi-indexing*, *yi-charting & mapping*, kanye ne-*interpreting*.

#### **a) I-Familiarisation**

Lokhu kusho ukusebenziseka kolwazi noma ukuguqulwa kolwazi kulokho okungaqondisiseki kahle lube yinto ezwakalayo noma eqondekayo. Umcwaningi usungula isisekelo sokuqonda izinhlobo ezahlukene zolwazi oluqoqiwe lususelwa ezingxoxweni, ukubukela, izingxoxo ezihlonziwe kanye nokuhlaziya kwemibhalo. Indlela ye-*familiarisation* isebenzise ulwazi oluqoqwe kulalelwe kanye nalolo oluthathwe ngokuthi kuqoshwe phansi kusetshenziswa isiqophimazwi. Kuqoshwe ababambiqhaza abamqoka ngesiqophimazwi ngesikhathi sezingxoxo. Leli ngelinye lamaqhinga okuqoqa ulwazi. Iphinde ibandakanye ukuhlaziya kolwazi oluqoqwe efilidini ngesikhathi kunezingxoxo ezingaqoshiwe kwisiqophimazwi; kanjalo futhi nolwazi oluthathwe ngesikhathi kubukelwa (*observation*) nangesikhathi sezingxoxo ezihlonziwe.

#### **b) I-Thematic framework**

I-*thematic framework* isiza ngokuthi umcwaningi akwazi ukuqagula izindikimba ezahlukene, ngononina kanye neminingwane ebalulekile kanjalo nokugwema ukuthi ingaphindaphindeki (Huberman & Miles 2002).

#### **c) I-indexing**

Ulwazi olusuke luqoshiwe ngesikhathi socwaningo lwase lubekwa kuso isiqoqilwazi. Lolu lwazi lukwazi ukuthi lusebenziseke kalula, ngesikhathi umcwaningi eselucubungula ngokwezigaba zalo.

**d) I-charting**

Ukugcinwa kolwazi olubalulekile ngababambiqhaza. Ulwazi olumayelana nesimo esithile ababambiqhaza ababhekane naso, ulwazi oluqoqwe ngesikhathi bebukelwe, bebhekene naso ngqo isimo lesa kanye nezindlela noma amaqhinga abawasebenzisayo ukubhekana nesimo lesa esingaphansi kocwaningo.

**e) I-mapping**

Lokhu kusiza ukuqagula ukuthi isimo esingaphansi kocwaningo simi kanjani, nokuthi simi ngandlelani. Ingabe lukhona ushintsho? Ingabe isimo sithatha yiphi indlela?

**f) I-interpreting**

Ukucaciswa noma ukuhumushwa kanye nokuhlaziywa kolwazi obelukade luqoqwa ngesikhathi socwaningo. Lapha umcwaningi usuke esehlaziya lonke ulwazi ngononina, esebenzisa izindikimba kanye nemibuzo yocwaningo.

Okubalulekile ngalezi zindlela ezivezwa nguHuberman & Miles (2002) naleyo kaMarshall and Rossman (2011) ukuthi zihlobene. Kodwa-ke kulolu cwaningo umcwaningi unqume ukusebenzisa indlela kaHuberman & Miles (2002). Le ndlela yeyame emandleni omcwaningi okuthi akwazi ukuhlaziya ulwazi, incazelo efunekayo naleyo eyiyo aphinde akwazi nokusungula ubuhlobo obukhona phakathi kolwazi oluqoqiwe kanye nombiko womcwaningi. (Huberman & Miles, 2002).

### **5.3.1 Ukuhlaziywa kolwazi oluqoqiwe**

Lolu cwaningo lukwazile ukuqoqa ulwazi olubalulekile oluphenduke umbiko mayelana nezinhlobonhlobo zezinkinga zolimi, ezikhona ezindlini zokufundela emazingeni esisekelo semfundo, esifundazweni sase-*Free State*. Lolu cwaningo luvundulule nokuthi isekhona inkinga yokungabibikho kokulingana kwezilimi ezikoleni zakulesiya sifundazwe, lokhu

kwenzeka nje yize noma zikhona izinhlaka ezibekiwe nguHulumeni, ezikugqugquzelayo ukuthi izilimi zomdabu ezisemthethweni (isiZulu nesiSuthu) kumele zisetshenziswe ngokulinganayo nalezo zabelumbi.

Lokhu kuphinde kwaveza ngokusobala ukuthi abukabibikho nhlobo ubulungiswa noma-ke ushintsho olubonakalayo yize sekuphele iminyaka evile kwengamashumi amabili kubusa uHulumeni wentando yabantu ome phezu kwesisekelo sobulungiswa (*social justice*). Lokhu yingoba ucwaningo luthole ukuthi isiNgisi nesiBhunu esifundazweni sase-*Free State*, eNingizimu Afrika, zisadla umhlanganiso kwezemfundo. Lezi zilimi zisetshenziswa ngokugcwele njengezilimi zokufunda nokufundisa kanjalo nokuhlolwa kwabafundi, ebese kuthi ezabomdabu zona zilandele ngemuva. Lokhu kuyinkinga ngoba kusakhomba ukuqhubeka kokubhebhethaka kwengcindezelo kwabantu abansundu kanye nezilimi zabo.

Okwenzekile, ukuthi othisha balezi zikole okwenziwe kuzo ucwaningo babe yingxenye yokuhlelwa kwezikhathi lapho umcwaningi evakashela emakilasini ngenhloso yokuzobukela kanjalo nokuhlelwa kwezikhathi zezingxoxo ezihlonziwe nabafundi. Kulesi sigaba esingena kuso sizohlaziya ulwazi oluqoqiwe ngesikhathi socwaningo. Lokhu sizokwenza ngokuthi ukuhlaziywa kolwazi siluhlele ngezindikimbana noma ngezihlokwana lapha ngezansi njengoba sichazile ngenhla ngaphansi kwesihlokwana esikhuluma ngamaqhinga azosetshenziswa ukuhlaziya ulwazi. Ngesikhathi sethula ulwazi oluqoqiwe sibazwile othisha bazo zombili izikole ezibe yingxenye yocwaningo bekuveza ukuthi lezi izikole zabo zinayo inqubomgomo yolimi, yize-ke noma kunenkinga yokuthi ulwazi abanalo akusilo ulwazi abaxoxa ngalo ngokuvulelekile noma ngokwanele ngokuqukethwe yinqubomgomo yolimi yezikole zabo.

Lokhu kuvele njengeminye yemithelela emibi emfundweni ngoba bona uqobo bengabantu abathintekayo bekumele babe nalo lonke ulwazi oluphelele lokuthi yakhelwe phezu kwaziphi izimfuno kanjalo nesisekelo inqubomgomo yolimi yezikole zabo. Ukubandakanywa kwabo ekwakhiweni kwenqubomgomo yolimi yezikole zabo kungenza ukuthi babe nolwazi olubanzi ngokuqukethwe kwinqubomgomo. Kanti futhi lokhu kubanika ithuba lokuphosa isandla ekuqokweni kolimi noma izilimi okumele zisetshenziselwe ukufunda, ukufundisa nokuhlola kwinqubomgomo yolimi yezikole zabo. Othisha bakuvezile ukuthi izilimi zabomdabu zase-Afrika bayazisebenzisa kakhulu ezindlini zokufundela, ngakho uma bengabamba iqhaza ekwakhiweni kwenqubomgomo yezikole zabo bayokuqinisekisa ukufakwa kwalezi zilimi

njengezinye ezisetshenziswa ngokusemagunyeni njengezilimi zokufunda, ukufundisa nokuhlola.

Nazi izindikimba noma izihloko esizokhuluma njengezindikimbana ezitholakele ngesikhathi socwaningo: i) ukubukeleka phansi kwezilimi zabomdabu base-Afrika njengezilimi zokufundisa ii) inkinga yobhalomagama iii) inkinga yolimi ehambisana nobuhlanga iv) ukusweleka kwezinsizakufundisa nokufunda v) ukusweleka kwamaTemu namagama afanele vi) izinkoleloze vii) ukungalingani kwezilimi ezisetshenziswa ezindlini zokufundela viii) Ukuhluleka kothisha ukufundisa ngolimi lwesiNgisi ix) isiZulu nesiSuthu njengesitebhisi(*scaffolding*) sofunda izifundo eziyisiNgisi.

#### **i) Ukubukeleka phansi kwezilimi zomdabu zase-Afrika njengezilimi zokufundisa**

Ababambiqhaza okuxoxiswane nabo ngabodwana kanjalo nangesikhathi sezingxoxo zamaqoqo banemibono evumelanayo noma ehambisanayo nokuthi izilimi zabomdabu base-Afrika zisabukeleka phansi. Kuvelile ukuthi lezi zilimi aziqokiwe kwinqubomgomo yezikole. Ngakho-ke lolu cwaningo ngaphansi kwale ndikimba luveze ukuthi i-*National Language Policy Framework* kanye nayo yonke eminye imiqulu egqugquzela ukusetshenziswa kwezilimi ezisemthethweni eNingizimu Afrika kusashaywa indiva. Izilimi zabansundu kufanele engabe ziyizilimi zokufundisa nokuhlola futhi zifundwe kuzo zonke izikole zaseNingizimu Afrika njengezinye izifundo ezihlolwayo kuZwelonke, kodwa lokhu akukenzeki. Imizamo yokufukula lezi zilimi ayikaphumeleli kahle.

Ekuphawuleni kwabo bayivezile inkinga yokuthi izilimi zabomdabu base-Afrika azigunyaziwe ukusetshenziswa njengezilimi zokufunda, ukufundisa nokuhlola. Lena ngenye yezinkinga ezinkulu emfundweni yaseNingizimu Afrika. IsiNgisi kanye nesiBhunu zisalokhu zibekwe eqhulwini, yize noma kubonakale ngesikhathi socwaningo ukuthi lokhu kuyinkinga kubafundi kanjalo nakothisha. Kuningi ukushayisana okutholakele ngesikhathi lapho kwenziwa lolu cwaningo, othisha bebezifundisela ngezilimi zabomdabu base-Afrika kepha uma sekuhlolwa abafundi bahlolwe ngolimi okungesilo abafundiswe ngalo ngenxa yokuthi lezi zilimi azikho kwinqubomgomo yezikole. Okunye okuvele njengezizathu ezinqala kubabambiqhaza, ikakhulukazi othisha ekungasetshenzisweni kwezilimi zabomdabu base-Afrika njengezilimi ezigunyazwe ukuthi kufundiswe futhi kuhlolwe ngazo ezikoleni; ngokuthi awekho amagama noma amatemu afanele kulezi zilimi ukuze zibe izilimi zemfundo. Sizophinde siyivakashele le

ndikimba kabanzi. Lokhu-ke kodwa kudala ukuthi lezi zilimi ziqhubeke nokubukeleka phansi, zigcine zisetshenziswa ukufundisa ngokungagunyaziwe ngoba zingekho kwinqubomgomo yolimi yezikole. Ngenxa yalokhu omunye wababambiqhaza onguthisha ubeke kanjena:

Ababambiqhaza baphawule nokuthi okunye okuyinkinga ngezilimi zabomdabu base-Afrika ezikhungweni zemfundo eNingizimu Afrika ukuthi bona abafundi uqobo abazithandi lezi zilimi. Lokhu kuphawulwa ngisho nawongoti bolimi ukuthi kusekhonyana insila yokungazithandi lezi zilimi, ngenxa yokungakhanyiseleki engqondweni. Ezingxoxweni kuvele ngokusobala, ukuthi izilimi zabomdabu base-Afrika, zilahlelwa ngaphandle nje kodwa ziwusizo olukhulu uma sezisetshenziswa lapho kucaciswa izibonelo ezithile ezindlini zokufundela. Uma ngempela-ke kuwukuthi lezi zilimi zisazophathwa budedengu ngale ndlela, ngeke zakwazi ukuthuthuka. Lokhu akwamukelekile ngoba ababambiqhaza abangabafundi bakhombise ukungathokozi ngalesi simo neze ngoba yibo abazithola benengcindezi yokungafundi ngokukhululeka, ngemuva kweminyaka eminingi kangaka izwe labo lisenkululekweni, ekubeni kusenalabo ababevele bezuza ngesikhathi sikaHulumeni wobandlululo okuseyibo abasahlomula nanamhlanje.

Likhona idlanzana elikhombise ukungahambisani neningi lapho besamile ekutheni isiNgisi, sibalulekile kakhulu ngenxa ye-*Globalisation*. Yize kunjalo, iningi lababambiqhaza limi ekutheni izilimi zabomdabu base-Afrika zinendima ebaluleke kakhulu ekufundeni ngenkululeko nangokuzigqaja kwabafundi bazo lezi zilimi. Ngisho ongoti bolimi imbala bayaweseka lo mbono kanti futhi neningi lothisha kanjalo nabafundi baseka ukuthuthukiswa nokusetshenziswa kwalezi zilimi. Bakuvezile ukuthi ukuthuthukiswa kokusetshenziswa kwezilimi zabo zomdabu zibe izilimi zokufunda, ukufundisa nokuhlola, ezikhungweni zemfundo kungafezekisa ubulungiswa kanye nokulingana kubantu baseNingizimu Afrika.

Othisha kanjalo nabafundi kuyabakhalisa ukuthi kube nalabo bafundi abasebenzisa ulimi lwabo lwebele ngesikhathi sokufunda, baze bahlolwe ngazo, abafundi abansundu bephokelekile ukuthi bafunde ngolimi okungesilo olwabo lwebele. Lokhu bakubuka njengento yamabomu futhi engenabo ubulungiswa.

Imibono nemizwa evele ngezingxoxo zamaqoqo nabafundi bazo zombili izikole lezi ebeziyingxenye yocwaningo, ithi nembala izilimi zabomdabu base-Afrika zibukeleka phansi ngoba nakhu zingekho izilimi zabo kwinqubomgomo yolimi yezikole zabo. Bakushilo lokhu

uma bethi abanalo kahle ulwazi ngenqubomgomo yolimi yezikole zabo yize kube kuyibo abathintekayo, njengoba bekuvezile nakwinhlolombuzo.

Enye into abayihlabe kakhulu ababambiqhaza ngesikhathi salezi zingxoxo ukuthi bangabandakanywa ekwakhiweni kwenqubomgomo yolimi yezikole zabo. Baveze nokuthi ababetshelwe kona ngothisha uqala unyaka ukuthi iyingqubomgomo yolimi yezikole zabo, isiNgisi ngakho akumele basebenzise olunye ulimi ngesikhathi kufundwa noma kuhlolwa, kunalokho bekungakuhle ukuthi isigungu esimele abafundi i-RCL (*representative council of learners*) kube yiyo ebambelayo ukudlulisela phambili izimfuno zabo ngolimi lokufunda. Lezi zingxoxo zamaqoqo nabafundi bezikhululekile, futhi babenethuba lokusho nanoma yini esezinhliziyweni zabo, mayelana nemibuzo yocwaningo kanjalo nangemibuzo ebibuzwe kwinhloolombuzo yabo. Lapha abafundi baphinde banikwa nethuba lokuthi bathi ukwenaba ngezinye zezimpendulo abazinikezile ngesikhathi bephendula inhloolombuzo.

Iningi labafundi ngesikhathi sezingxoxo ezihlonziwe bakuveze ngokusobala ukuthi ukusetshenziswa kweSingisi kuphela emakilasini kungeke nanini kwaba ngelinye lamacebo okubasiza babhekane nenkinga yolimi. Phakathi kwezinye zezizathu abazibekile ukuthi isiNgisi sibenza batatazele, babe namahloni futhi bangezethembi. Bathi lokhu kwenzeka kakhulu uma imibuzo ekilasini izoba ngolimi lwesiNgisi. Ukutatazela kwenza bakhohlwe ngisho nayizimpendulo abazaziyo. Okuphinde kwenze nesimo sibe sibi kakhulu ngothisha abangenasineke uma abafundi behluleka ukuphendula imibuzo ngesiNgisi, lokhu kubonakele ngesikhathi sokubukela.

## **ii) Inkinga yobhalomagama**

Inkinga yobhalomagama nayo ibalwe ababambiqhaza njengenywe yezinkinga ababhekene nazo ekusebenzisweni izilimi zomdabu base-Afrika ezindlini zokufundela. Bakuvezile ukuthi izilimi zomdabu zinenkinga enkulu yobhalomagama. Kudingeka indlela ethile noma uhlelo oluthile lapho kuzothuthukiswa khona imibhalo kanye nokufundwa kwamagama. Kuyinto ebahluphayo othisha ngempela bazibuza beziphendula ukuthi njengoba abantwana besaxakwa ubhalomagama yini abangayenza ukuxazulula le nkinga ezilimi zomdabu. Enye yezinkinga ebakhathazayo njengoba befuna ukuthi izilimi zomdabu zithuthukiswe ukuze zisetshenziswe ngokugcwele, ukubona lezi zilimi zingenayo imithetho eqondile elandelwa ngabafundi yobhalomagama.

Le nkinga ibhebhetheka nje kungenxa yohlelo olubi ekufundisweni kwezilimi zomdabu base-Afrika emazingeni esisekelo ezemfundo, ngokusho kothisha ngesikhathi socwaningo. Baveze ukuthi mncane kakhulu umsebenzi owenziwayo ukukhulisa ulwazi lwalezi zilimi. Lokhu-ke kube sekuholela ekutheni amakhono abafundi okubhala kulezi zilimi angabi mahle neze. Umsebenzi omkhulu wokuliswana nokuthuthukiswa kwamakhono okubhala ugcina usubhekiswe kakhulu ekufundweni kwesiNgisi kuphela, sona esisabekwa phambili ngisho kwinqubomgomo yezikole njengolimi lokufunda, ukufundisa nokuhlola.

Kuyaqapheleka ukuthi ayikakanikwa isineke nesikhathi esifanele le nkinga, yize noma sisobala isidingo sokuthuthukiswa kwezilimi zomdabu base-Afrika zibe izilimi zokufunda, ukufundisa nokuhlola; ziphinde zibe ngezokwenza ucwaningo ezikhungweni zemfundo. Ukukhuliswa kwamatemu kanjalo nezinsiza kufunda nokufundisa kuncike kakhulu ekuphumeleleni kobhalomagama olunemigomo ehleleke kahle. Yingakho ongoti bolimi kanye nothisha bekusho futhi bekholelwa ukuthi ukuhlela ikhophasi olimini lwesiZulu noma isiSuthu kungasiza ukususa izinkinga zobhalomagama, ngaleyo ndlela ebese kusiza abasungulimatemu, othisha, abacubunguli bolimi kanye nabanye ekuthuthukiseni ulimi lube wulimi lokufunda, ukufundisa nokuhlola eNingizimu Afrika.

### **iii) Inkinga yolimi ehambisana nobuhlanga**

Othisha baveze ukuthi ulimi okumele luqokelwe ukusetshenziswa nalo lungenye yezinkinga ngokwayo. Omunye uze wakuveza ukuthi ezikhungweni zemfundo ukuthuthukiswa nokusetshenziswa kwezilimi zomdabu base-Afrika, ikakhulukazi esifundazweni esifana ne-*Free State*, kunzima. Okuvezwe ngothisha nabafundi ukuthi kulukhuni ukuqoka ulimi oluzoba ngelokufunda, ukufundisa kanye nokuhlola phakathi kwezilimi zomdabu base-Afrika. Lokhu kudalwa ukuthi inqubomgomo yolimi yalesi sifundazwe iqoke ulimi lwesiSuthu, isiXhosa kanye nolwesiZulu njengezilimi zomdabu ezisemthethweni. Ingani uMthethosisekelo wezwe uyakusho ukuthi ulimi akusiyo inqola ehambisa ulwazi kanye nokuxhumana phakathi kwabantu kuphela, kepha luphinde lube yibhande elibopha abantu ndawonye ngokwamasiko abo ahlukahlukene, luba isisekelo sakho konke abakwaziyo, umlando wabo izinkolelo zabo kanye nalokho okungamagugu abo. Ngenxa yalokhu ulimi lungeke lwahlukaniswa kumbe lususe kumuntu ngoba lunguye uqobo. Kepha-ke inkinga yeNingizimu Afrika yonkana, ubukhona bengxubevange yezinhlanga kanjalo nezilimi. Yikho-ke lokhu esingabuye sikubuke njengenye yezingqinamba ezikhona ekuqokweni kolimi olulodwa lomdabu base-Afrika olungaba wulimi lokufunda, ukufundisa kanye nokuhlola, ngaphezu kolunye.



Omunye wababambiqhaza ukufakazelile lokhu lapho ethi inkinga engiyibonayo lana esikoleni sethu ukuthi kunzima ukuqoka ulimi olulodwa lube ulimi lomdabu lokufundisa phakathi kwesiZulu nesiSuthu kanjalo nesiXhosa. Ukushiya olunye ngaphandle kungadala izinkinga nokudonsisana. Izikole lezi azinalo uhlanga olulodwa noma uhlanga olukhuluma ulimi olulodwa lomdabu. Kodwa futhi kuphinde kwavezwa iningi lababambiqhaza ukuthi lokhu akusiyo inkinga ebavimbayo ukuzisebenzisa lezi zilimi ezindlini zabo zokufundela. Lokhu kuzivelele khona ngesikhathi sokubukela lapho uthisha ebesebenzisa kakhulu isiZulu afake nesiSuthu kancane, abafundi batshengisa ukukuthokozela lokhu futhi babonakale bengenayo inkinga ngakho-ke iningi labafundi kanjalo nothisha bakhuluma isiZulu phaqa, esiqondile kanti iningi labo linezibongo zesiZulu.

Lolu cwaningo luveze ukuthi ukuthatha isinqumo ngolimi lomdabu okumele lusetshenziswe njengolimi lokufunda kungenye yezinkinga kulesi sifundazwe sase-*Free State* yize kunjalo izilimi ezikhulunywa ngabafundi zomdabu ziyakwazi ukusebenziseka zonke kanye kanye ngaphandle kwezinkinga. Kuvezwe ngabafundi nothisha ukuthi ukuqoka isiZulu noma isiSuthu ngaphezu kwesiXhosa kungeke kwaqubula imibuzo nezinkinga ngokuthi lolo oluqokiwe lubaluleke ngani ukudlula olunye noma ezinye. Kunalokho lokho kungaletha injabulo kube yizinkomba zokuthi izilimi zomdabu seziphiwa amandla nazo okundizela phezulu, zifukule nabanikazi bazo. Lokhu ngokusho kwababambiqhaza kungeke kwasho ukuthi sekunohlanga olushaya amaphiko phezu kwezinye izinhlanga njengoba bekuyaye kube nezinsolo ezisho njalo.

Lezi zinsolo-ke noma ukwesaba yikho obekuholela ekutheni isimo sezilimi sigcine sesingasashintshwa muntu ngenxa yokuthi bekulokhu kunovalo lwento ecatsangelwa ukuthi ingase yenzeke. Ngenxa yalolu valo nokwesaba, izilimi zabelumbi zigcine ngokushaya amaphiko phezu kwazo zonke ezikhona zomdabu base-Afrika. Yize-ke noma lungekho ulimi lomdabu oluqokiwe kwinqubomgomo yalezi zikole ebezibambe iqhaza kucwaningo, iSizulu kanye neSisuthu yizona zilimi ezisetshenziswayo ngothisha ezindlini zokufundela.

#### **iv) Ukusweleka kwezinsizakufundisa nokufunda**

Iningi lothisha likhalaze kakhulu ngokushoda noma ukusweleka kwezinsizakufundisa nokufunda ezishicilelwe ngezilimi zomdabu base-Afrika. Ngokwabo lokhu ngenye yezinkinga ezidala bangakwazi ukusebenziswa isiZulu kanye nesiSuthu ngendlela abafisa ngayo

ngesikhathi befundisa. Lokhu kwenza bangabi namandla anele okuyilwa indaba yokuqokwa kwalezi zilimi kwinqubomgomo yezikole.

Omunye wothisha ukushilo ukuthi ayikho into ebaluleke njengezinsizakufunda nokufundisa. Empeleni ayikho into esuke iyelwa esikoleni uma ngabe lezi zinto zingekho. Uze wathi uma lezi zinto ezibhalwe ngolimi okuhloswe ukuthi lube wulimi lokufundisa zingekho akulula neze ukuthi lusebenziseke. Izinto ezibalwe ngothisha nabafundi njengezinto abazibona zibaluleke kakhulu njengezinsizakufundisa kube izincwadi, izichazimazwi ezingaba bulumimbili noma bulimibunye kanjalo nemibhalo phakathi kwezinye izinto. Ngenxa-ke yokwentuleka kwezinye zalezi zinto njengezincwadi ze-grama, bakuthola kulukhuni impela ukusebenzisa izilimi zomdabu. Baphinde bavumelana kodwa ngokuthi yize zishoda izinsizakufundisa kepha izilimi zomdabu ziyinsiza kufunda zona uqobo, ngoba bazisebenzisa nsukuzonke ukufunda nokufundisa ngaphandle-ke kokuhlola.

Okunye okuye kwaqapheleka ngesikhathi sezingxoxo nothisha ukuthi othisha baveze inkinga yabafundi yokungabi nalo ugqozi lokuzithenga izincwadi ezisuke ziphoqelekile esikoleni, ikakhulukazi lezo ezibhalwe ngezilimi zomdabu base-Afrika. Kunalokho bancamela ukungabi nazo nhlobo, kepha basebenzise lezo ezimbalwa abasuke bezozibolekwa uthisha, ngesikhathi sokufunda. Bayaye bancamela ukuthenga izincwadi zesiNgisi okuba ngezesayensi noma ezezibalo, njalonzalo. Uma bebuzwa abafundi ngesikhathi sezingxoxo zamaqoqo ngalokhu baziphendulele ngokuthi imali yokuthenga izincwadi efike ibe ngungqingetshe. Umcwaningi uma eqhubeka ebafaka umbuzo wokuthi ingabe ukungathengi kwabo izincwadi eziphoqelekile ezibhalwe ngezilimi zomdabu kuhambisana nokuthi abazithandi na lezi zilimi, iningi labo likuchithile lokho lakusho ukuthi alukho ulimi abazizwa benethezeke ngalo ukufundiswa ngalo kunalezi zabo zebele.

Elinye lamaqhinga elisetshenziswa ngabafundi ukubhekana nenkinga yolimi eye yaqapheleka ngesikhathi sokubukela, ukuthi bathathe onke amagama amasha esiNgisi abawathola kufundwa ekilasini, bawabhale phansi ebese bewafuna kwisichazamazwi. Labafundi babe nenkolelo yokuthi ukuqoqa amagama esiNgisi abawacosha ekilasini kuzokwenza basazi kakhulu isiNgisi.

**v) Ukusweleka kwamatemu namagama afanelekile**

Othisha ngesikhathi sezingxoxo bakubone kungenye yezingqinamba ababhekene nazo ukusweleka kwamatemu ezilimi zomdabu. Babe sebeveza ukuthi kubalulekile ukuthi ngesikhathi bezisebenzisa lezi zilimi ngesikhathi befundisa kodwa kube nohlelo lokuthuthukiswa kwamatemu ezilimi zomdabu ngoba sonke isisekelo semicabango kanye nolwazi kudinga kwesekwe amatemu anembayo nashaya emhloleni. Lokhu bakwesekela ngokuthi bathi izilimi zomdabu base-Afrika kuyavama ukuthi zingabi nawo amagama namatemu afanelekile nanembayo ezifundweni ezifana ne-*Biology*, izifundo zeSayensi kanye nezinye.

Bakhulume ngokubaluleka kwamatemu njengento ewumgogodla ayo yonke imbhalo. Baveze nokuthi yize kuyinkinga ukukhiqizwa kwemibhalo uma kusweleka amatemu afanele, kepha kumele kungabanjelelwa kulokho. Omunye wothisha besayensi uthe uye akuthole kuyinkinga ngesinye isikhathi ukuchazela abafundi itemu elithile noma ukususa itemu elithile alihumushele esiZulwini noma esiSuthwini, esuke ebona kunabafundi abalahlekayo uma efundisa. Abanye ozakwabo balo thisha abafundisa izifundo ezifana ne-*Natural science* nezinye zezifundo zesayensi bathe bathola kunyukela kakhulu kubona uqobo. Kodwa-ke yize kunjalo lokhu kuyinkinga encane kabi uma beqhathanisa nenkinga yokusebenzisa isiNgisi sodwa njengokuyalelwa inqubomgomo yezikole zabo. Yingakho bethe ngeke bayeke ukuqhubeka nemizamo yokuhumushela ezilimini zomdabu uma befundisa. Bathi le mizamo yabo mihle ngoba ukuchazela abafundi ngesiZulu nangesiSuthu kwenza kube ngozi makhaza.

Kubaluleke kakhulu ukwakhiwa kwamatemu njengoba besho othisha ngoba ukungabibikho kwamatemu sekusetshenziswe kakhulu njengesikhali sokufafaza inkoleloze yokuthi izilimi zomdabu base-Afrika zingeke zakwazi ukusetshenziswa ezifundweni zesayensi nakwezinye ngoba azidalelwanga ukukhiqiza amatemu afanele alezi zifundo.

Othisha ngesikhathi sezingxoxo kanye nabo abafundi ngesikhathi sezingxoxo zamaqoqo bakuvezile ukuthi izilimi zomdabu zinawo amandla okwethula nanoma ngabe imuphi umqondo kanye nolwazi, ziphinde zikhulume ngezinto ezenzeka ngaphansi kosikompilo lwazo lezi zilimi. Omunye wothisha uthe uke waba nenhlansi yethemba lapho kuvela khona

ezindabeni zikamabonakude ukuthi sekunesikhungo semfundo ephakeme esiphezu kwemizamo yokwakha imiqulu eyamukelekile yamaTemu ezosiza izikhungo zemfundo iNingizimu Afrika jikelele, kuwona wonke amazinga emfundo. Bebe sebekhala ngokuthi akukho ukubambisana nokusebenzisana kahle phakathi kwabo bengothisha njengabantu abasebenzisa la matemu zinsukuzonke kanye nalabo abenza lo msebenzi wokukhiqiza la maTemu. Baphakamise ukuthi kungakuhle ukuthi izikhungo zemfundo ephakeme ziyeke ukubabukela phansi emazingeni ayisisekelo semfundo.

Ngesikhathi sokubukela kuvelile ukuthi ukuthuthukiswa kwamatemu afanelekile kungasiza kakhulu ekutheni izilimi zomdabu base-Afrika zisetshenziswe njengezilimi zokufundisa nokuhlola ezikoleni. Lolu cwaningo luveze ukuthi yize amatemu anembayo entula, othisha bezilimi zomdabu bayantshontsha bazisebenzise izilimi zabo ngesikhathi befundisa. Lokhu bakwenza nje kungenxa yokubona inkinga yokuxakeka kwabafundi, bengaqondisisi lokho okusuke kufundwa uma ulimi lokufunda kuzoba isiNgisi. Othisha bazithola besenzisa i-code switching, lapha basuke besenzisa ulimi lomdabu beluxuba nesiNgisi, ngesikhathi esisodwa, ngenhloso yokwenzela ukuthi abafundi baqonde kahle lapho belahlekelwa ukuqonda, ngesikhathi befundiswa ngesiNgisi. Amagama kumbe amatemu angekho ezilimini zomdabu bawboleka esiNgisini. Ulimi lwesiZulu likwenzile lokhu izikhathi eziningi ngesikhathi sokubukela, ukuthi amagama angekho esiZulwini abolekwe, ebese eguqulwa kancane nje ukuze alekelele ukuqonda ngesikhathi sokufunda nokufundisa.

Ukubukela kuveze ubufakazi bokuthi izilimi zomdabu base-Afrika ziyakwazi ukusetshenziselwa ukufunda izifundo zesayensi. Iningi lezincazelo zamatemu kanye namakhonsepthe esifundo ngesikhathi sokubukela, zifundwe ngesiNgisi zaphinde zabhalwa ngesiNgisi kepha zase zichazwa ngesiZulu. Esikhathini esiningi abafundi bebebuza imibuzo ngesiZulu, uthisha ebese ephendula ngesiZulu afake nesiNgisi. Iningi lemisebenzi eyenziwa ekilasini *abafundi bayenze bengamaqoqo. Lokhu kuyinto enhle ngoba uhlelo lwemfundo kazwelonke (OBE-Outcome-based education)* lugququzela ukusebenzisana ngamaqoqo kwabafundi, ezindlini zokufundela. Nalapha imiyalelo yaloko okumele kwenziwe ngabafundi yayiphuma ngesiZulu nangesiNgisi. Ngesikhathi-ke abafundi sebenza umsebenzi wabo, ukuxoxisana kwabo konke bakwenze ngesiZulu nangesiSuthu.

#### **vi) Izinkoleloze**

Iningi lothisha lifakazelene ezingxoxweni lapho bebesho bengabodwa ukuthi yazisebenzisa izilimi zabomdabu base-Afrika ukufundisa. Bakuveza futhi ukuthi iningi labazali alikuthandi lokhu ngoba linenkolelo yokuthi lezi zilimi okufunda ngazo abantwana babo azikulungele ukusetshenziselwa ukufunda. Abanye babazali kuthiwa baze bazikhiphe izingane zabo kulezi zikole baziye ezikoleni lezi ezaziwa phecelezi ngama-*model C schools* ngoba becasulwa ukuthi izikole zabansundu zisebenzisa izilimi zomdabu base-Afrika. Abazali kumele bayeke imfundisoze yokuthi izilimi zesintu azinandawo emfundweni. Kuvelile ezingxoxweni nothisha ukuthi iningi labazali bathumela izingane zabo nje kulezi zikole zabansundu ngoba bephoqwa isimo sokwentula imali yokuziyisa kulezi zikole zabebala.

Lezi zinkoleloze/mfundisoze zenza abazali bathathe izilimi zabo zabomdabu njengezilimi ezingenamsebenzi walutho. Lokhuakupheleli lapho kepha kuze kube nenkolelo yokuthi uma abantwana babo bekhuluma lezi zilimi abafundile/abanhlenhleselwe. Omunye wothisha ukushilo ukuthi inkinga ababhekene nayo indlela izilimi zabomdabu base-Afrika ezisetshenziswa ngayo ezikhungweni zemfundo. Ababambiqhaza bakuvezile ukuthi inkolelo yokuthi izilimi zabomdabu base-Afrika azidalwelanga ukuthi kufundiswe ngazo inezimpande ezijule kakhulu ezingqondweni zabantu. Enye into eyinkinga ukuthi nabo uqobo bagcina sebezizwa sengathi bayashoda emfundweni uma befundisa ngalezi zilimi, ekubeni akunjalo. Omunye wothisha uze wenza isibonelo ngaye lapho ethe uye azizwe ezenyeza uma kuke kwenzeka kwadlula umuntu eduze nekilasi lapho efundisa esebenzisa izilimi zomdabu. Ababambiqhaza bakugcizelele ukuthi uma besebenzisa izilimi zomdabu ekilasini basuke benzela ukuthi abafundi bangalugeji nakancane ulwazi, kanti ukwenza kanjalo kwenza ukuthi abafundi basheshe bayibambe into efundiswayo.

Ababambiqhaza baphakamise ukuthi kungakuhle abantu baqonde ukuthi ukusebenzisa izilimi zomdabu kwabo uma befundisa basuke bengabulali ulwazi lwabafundi lwesiNgisi. Umfundi usuke esengakwazi ukuphinde ayofunda isiNgisi ngesikhathi sekuyofundwa isiNgisi. Bakuvezile futhi ukuthi banolwazi lokuthi emazweni aphesheya aseYurophu nakwamanye izilimi zomdabu zakhona zisetshenziselwa ukufunda nokufundisa, ayibibikho inkinga.

Othisha bakuvezile futhi ukuthi abakujabuleli ukubona ukuthi kusalokhu kukhona insila embi kubazali kanjalo nakwabanye abafundi yokuthi uma kunomfundi womdabu wase-Afrika ohlulekayo ukukhuluma isiNgisi, uthathwa njengesiwula noma njengomuntu ongenangqondo, okumele kwenziwe inhlekisa ngaye. Omunye wothisha uthe lokhu kwenza inhleziyo yakhe ibe

buhlungu kakhulu ngoba lokhu ukubona kuvamile ukuthi izilimi zomdabu zithatheke njengezilimi zabantu abasemazingeni aphantsi. Uthi ngezinye izikhathi umuntu okhuluma lezi zilimi uthatheka njengomuntu ongaphucuzekile. Ababambiqhaza baphawule into eyodwa lapho khona bethe izilimi zomdabu base-Afrika zinamandla okufundisa, ukudlulisela ulwazi kanye nemicabango yabafundi.

#### **vii) Ukungalingani kwezilimi ezisetshenziswa ezindlini zokufundela**

Ukungalingani kwezilimi ezikoleni zase-*Free State* kuvelile ngesikhathi kwenziwa lolu cwaningo, ngokuthi kube sobala ukushaywa indiva kwesiZulu nesiSuthu kwinqubomgomo yolimi yezikole zakhona. Lezi zilimi azisetshenziswa ngokugcwele njengezilimi zokufunda, ukufundisa kanye nokuhlolwa kwabafundi. Izingxoxo zamaqoqo nabafundi ziveze ukuthi abafundi abasuke bezokwenza ibanga lesishiyagalolunye bafika bengakulungele ngokwanele ukuthi baguqukele ekusetshenzisweni kolimi lwesiNgisi kanye nesiBhunu, besuswa ezilimini zabo zebele (isiZulu nesiSuthu). Abafundi bathe uma beqala benza leli kilasi kuba sengathi bakufunda okokuqala ngqa konke lokhu okusuke kufundwa ekilasini ngenxa yolimi lokufunda. Badideka kakhulu nje ngenxa yokuthi ukufunda kwabo ekilasini eledlule, bebekufunda ngesiZulu noma ngesiSuthu.

Othisha nabo bakufakazele lokhu okuyisililo sabafundi lapho khona omunye wothisha ethe uyazi ukuthi ziningi izihloko zezibalo ezifundwe ngabafundi, ekilasini eledlule (*Grade 8*), njenge-*geometry* kanye nezinye kodwa bavele baqine amakhanda nje uma uthi uyabafundisa ngenxa yokwethuka. Abanye othisha bananelile ngokuthi ukufunda kwabafundi ngolimi okungesilo olwabo lwebele kudala ukuthi ngisho nalabo abahlakaniphile bavele banhlanhlathe, kudume amakhanda bakhombise ukungazi lutho, bangenzi nakahle emisebenzini yabo yesikole. Omunye wothisha uze walibeka ngembaba elokuthi lokhu kuwukhukumeza abafundi kanti futhi akufanele bathweswe ubunzima obungenasidingo ezifundweni zabo.

Okunye okuvezwe ngababambiqhaza ukuthi inhlosongqangi yemfundo-sisekelo ukunika abafundi isisekelo esiqinile ukuze baqhubekele phambili ngempumelelo. Okuvezwe ngomunye wothisha ngesikhathi sengxoxo ukuthi uma abafundi befika emabangeni aphezulu (*high school*) kuvele kubukeke sengathi yima beqala ukuza esikoleni, ngenxa yolimi oluqokelwe ukufundisa kuleli zinga. Omunye wothisha uveze umbono ofanayo nalona wase eqhubeka waveza nokuthi isiNgisi wulimi oluyaye lwethulwe kubafundi njengesifundo emabangeni ayisisekelo, kodwa lokhu akwenzi ukuthi selungaba ulimi lwabo lokufunda nokufundisa.

Ababambiqhaza bakuphawulile nokuthi uhlelo lokufunda (*curriculum*) lwasemazingeni esisekelo aluthuthukile ngokwanele ukulungiselela abafundi ukuthi sebengasebenzisa ulimi lwesiNgisi njengolimi lokufunda, ukufundisa nokuhlola.

Isithombe esidwetshwe ngothisha esingenhla sisinika ubufakazi bokuthi abafundi abansundu bezilimi zomdabu base-Afrika babhekene nenkinga njengoba besebenzisa izilimi zabelumbi uma kufundwa. Ngesikhathi sokubukela kuvele ubufakazi bokuthi abafundi bafike babe nenkinga uma sebefika emazingeni aphezulu ngoba ulimi olusetshenziswayo isiNgisi. Labo bafundi abasuke befika besuka emazingeni ayisisekelo babonakala ngakho ukudidwa wulimi okusuke kufundiswa ngalo, baba nomehluko kulabo abasuke beliphinda ikilasi. Kuzihlalele obala nje ukuthi lolu shintsho luyabakhinyabeza okwangempela ngoba uma sekufanele bafunde besebenzisa isiNgisi kuba sengathi uthisha uzikhulumela yedwa. Kwala ngisho esebabuza umbuzo ngezilimi zabo bebevele bathule bangaphenduli kunalokho bashalaze noma babalekisele uthisha amehlo. Kokunye uma uthisha evele waqonda umfundi wamkhomba, efuna impendulo, bebevele bangabi namizamo yokuphendula, kepha kunalokho bangahlonizi ukuthi bathi bebengaphakamisanga noma ukusho ukuthi abazi. Ngokuqhubeka nokubukela sekuhambe kwavela ukuthi akusilo iqiniso ukuthi abazazi izimpendulo zemibuzo, kepha yingoba bebengabezwa othisha ngesikhathi befundisa ngesiNgisi. Okuthe uma uthisha eseshintsha ulimi lokufundisa esexuba isiNgisi nezilimi zomdabu, kwavela ukuthi kuningi abakwaziyo abafundi.

Omunye wothisha uze waphakamisa umbono wokuthi uMnyango wezeMfundo emazingeni esisekelo kumele ulwele ukuthi izilimi zabansundu zisetshenziswe ngokulinganayo nesiNgisi kanye nesiBhunu kuzo zonke izikole; njengoba wakwazi ukuthi wethule inqubomgomo yolimi egqugquzela ubuliminingi eNingizimu Afrika. Nabanye othisha bakuphakamisile lokhu besho nokuthi lokhu kungaba isisombululo ekufundiseni kothisha ngempumelelo. Uma ngempela iziphakamiso zalabothisha zingenzeka cishe nabafundi bayofunda ngaphandle kwengcindezi yolimi engenasidingo ababhekene nayo ebonakalile ngesikhathi sokubukela. Ongoti abaningi bolimi bayakweseka lokhu okushiwo ngothisha.

Okunye okukhalise othisha ukukhathazeka emoyeni ngenxa yokuthi ukungenzi kahle kwaminyaka yonke kwabafundi kumatikuletsheni ezifundweni zabo, yibo ababhecwa ngobubende, inyama bengayidlanga. Icala lokufeyila kwabafundi lithweswa bona kanti iziphathimandla zesikole ezithatha izinqumo ngolimi olusetshenziselwa ukufunda nokuhlola.

Izingxoxo zamaqoqo zikuveze ngokusobala ukuthi abafundi babhekene nengwadla yolimi. Phakathi kokunye okuvelile ukuthi iningi labafundi belifunda kangcono liphinde lenze kangcono ezifundweni zalo ngesikhathi lisafunda emazingeni aphantsi emfundo. Bakuvezile nokuthi indlela imfundo yaseNingizimu Afrika ehlelwe ngayo kusobala ukuthi akufanele umuntu womdabu wase-Afrika aphumelele. Babuze nemibuzo phakathi kwayo obekukhona obuthi kwenziwa yini ukuthi ukufunda kube ngolimi lwabo emazingeni esisekelo semfundo kepha bese kubalukhuni uma sebefunda emazingeni aphakeme? Omunye wabafundi uze wananela ngelokuthi yingakho nje inani lezikole emazingeni ayisisekelo lilikhulu, ebese kuthi inani lezikole emazingeni aphakeme zibe ncane, kanjalo futhi nenani lezikhungo zemfundo ephakeme. Omunye wabafundi uthe kusobala vele ukuthi uhlelo lwemfundo yaseNingizimu Afrika ifana ncimishi nefanela, yona efika ibe nkulu ngalapho kungena khona upharafini ebese iya ngokuya incipha ngalapho uphuma khona.

Ngesikhathi sezingxoxo omunye wothisha uvele washo amazwi ahambisana nalawa ashiwo ngabafundi ngesikhathi sezingxoxo zamaqoqo lapho ethi ukungalingani kwezilimi kuyitulo elaboshwa kudala ukwenzela ukucindezela umfundi onsundu. Ulwazi oluqoqwe kubafundi kusetshenziswa izinhloombuzo kanye nezingxoxo zamaqoqo, ziyahambelana nalezo zothisha. Kubafundi abangamashumi amabili, ababambe iqhaza ezingxoxweni zamaqoqo, abayishumi nesikhombisa batshengise ukuvumelana nokuthi selokhu kwathi nhlo abakaze benethezeke ngokusebenzisa ulimi lwabelumbi. Kanti njalo nothisha bakuvezile lokhu kangangoba bathe yisona sizathu lesi esenza baphule inqubomgomo yezikole zabo.

Omunye wabafundi uveze ukuthi ngesikhathi efunda emazingeni ayisisekelo wayezithanda kakhulu izifundo ezifana nezibalo kanye nezesayensi. Ngaleso sikhathi wayehlezi ebaqwaqwada emakhanda ozakwabo futhi engakaze athole imaki elingaphansi kuka-80 wamaphesenti. Kodwa kwala ngamhlazane efika emazingeni aphezulu, kwa-Grade 9. Ukuphoqelelwa kwabo ukuthi basebenzise ulimi lwesiNgisi isiBhunu kwayiguqula unomphelo impilo yakhe. Kwaba lukhuni ukufunda wazithola engasakhumbuli nakancane ngisho umsebenzi omningi asebeke bawenza kumabanga edlule. Uveze nokuthi lokhu kudalwa ukuthi abanye bothisha bayabaphoqa ukuthi baphendule yonke imibuzo ngesiNgisi, kanti silukhuni. Abanye babafundi bakuvezile ukuthi uyasabeka uthisha ofundisa ngesiNgisi futhi akubi lula ukusho noma ungayizwa into ayifundisayo ngoba kusuke kufuneka ukuthi ubuze ngesiNgisi futhi. Omunye wafundi uveze nokuthi ngenxa yobunzima bolimi olusetshenziselwa ukufunda nokuhlola sekwenze ukuthi abanye babangani bakhe bagcine ngokusishiya phansi isikole, kanti



naye uqobo akasakuthandi nhlobo ukufunda, ikakhulu lezo zifundo eziyiNgisi, useyeza nje esikoleni ngoba esaba ukushawa ngabazali bakhe uma eyeka isikole.

Izingxoxo zamaqoqo ziveze nokwehla kwabafundi ngokuphoqelesa ukuthi basebenzise isiNgisi njengolimi lokufunda, ukufundisa kanye nokuhlola. Lokhu kukhomba ngokusobala ukuthi inqubomgomo yolimi kazwelonke kanye naleyo yesifundazwe ishaywa indiva. Ngokwemizwa ethulwe ngabafundi, lesi simo sidala ukuthi bangenzi kahle ezifundweni zabo njengoba bebenza emazingeni aphansi. Kubafundi abenza umatikuletshe, bathathu kuphela kubo abathe abakaze babe nenkinga yokushintsha ulimi lokufunda ngesikhathi besuka ezikoleni ezisemazingeni ayisisekelo. Uma bebuzwa ukuthi kungani bengazange bona bodwa babe nenkinga ekubeni iningi lozakwabo libe nayo, baphendule ngokuthi abazali babo bayaye babahlelele amakilasi antambama nangeMigqibelo yolimi lwesiNgisi. Bakwenza lokhu ngoba abazali balezi zingane banayo imali yokukwenza lokhu. Inkinga evezwa yiningi labafundi ukuthi abazali babo abanayo imali yokubayisa kumakilasi afana nalawo, lapho kukhokhwa khona imali, ngoba bahola kancane kakhulu.

Abafundi baphinde baveza ukuthi abakulungele ukufunda ngolimi okungesilo olwabo lwebele, futhi abanawo amakhono ngokwanele okuthi bangafunda ngesiNgisi sodwa. Lokhu kufakazela ongoti bolimi lapho khona bethi ukusetshenziswa kolimi lokwengezwa noma izilimi zakwamanye amazwe kuncisha labo bafundi abafundiswa ngalolo limi igunya lemfundo. Omunye wabafundi ukhale ngovalo abanalo ngesikhathi ezofunda okokuqala ebangeni lesishiyagalombili, kwazise kwakuyisikole esisha, futhi esetsheliwe ukuthi isikhathi sokudlala siphelile ngoba *e-high school* kufundwa ngesiNgisi. Uthi uvalo lwamushaya ngamandla lapho uthisha eqala isifundo ngesiNgisi. Loludaba lwalo mfundi lufakazela inkolelo yongoti abacwaninga ngolimi yokuthi abafundi abasuke beqale imfundo esikoleni ngolimi lwabo lwebele kuyavama ukuthi babe nalokhu okubizwa phecelezi nge-*Culture shock*. Lokhu ukwethuka okwenzeka kubafundi uma besuke bephoqiwe noma bephoqelekele ukufunda ngolimi okungesilo olwabo noma ngolimi olwengeziwe noma-ke ulimi lwangaphandle. Okunye ababambiqhaza abavumelane ngakho ukuthi enye yezinselelo ababhekene nayo ukuhluleka kothisha ukufundisa ngolimi lwesiNgisi.

Ngesikhathi sokubukela kuvelile ukuthi isizathu sokuthi baxube izilimi ngesikhathi befundisa, ngenye yamaqhinga okulwa nenkinga yokuhluleka kwabafundi ukuqondisisa isiNgisi. Inkinga iqala uma sekumele babhale ukuhlolwa noma izivivinyo ngoba kusuke kumele babhale ngesiNgisi. Lokhu kungona inqubomgomo yolimi kanye neyokubhalwa kokuhlolwa kulezi

zikole njengoba ithi akusetshenziswe isiNgisi. Abafundi bazithola benengcindezi ngoba ulwazi abanalo basuke kade bengaluncelanga ngesiNgisi, kanti siyabahlula. Lokhu-ke kudala ukuthi iningi labo lingaphumeleli ezifundweni zabo. Ngesikhathi sokubukela iningi lothisha bebekuvumela ngaphandle kwenkinga ukuthi izimpendulo zabafundi zibe ngesiZulu noma ngesiSuthu uma bephendula ngomlomo kuphela, kodwa uma sebephendula emabhukwini abo, baphendule ngesiNgisi. Lokhu kwenziwa ukuthi basuke bephula inqubomgomo yezikole zabo, yingakho-ke bengasoze bavumela ukuthi abafundi izimpendulo zabo bazibhale ngesiZulu noma ngesiSuthu. Yingakho-nje abafundi bengenzi kahle ezivivinyweni nasekuhlolweni kwabo, ngoba kuphoqeleke ukuthi baneke lonke ulwazi lwabo ngesiNgisi.

Uma abafundi bebuzwa umcwaningi ukuthi ingabe inqubomgomo yolimi yezikole zabo bayibona iwusizo na ezimpilweni zabo uma benalezi zingqinamba ababhekana nazo zolimi, izimpendulo zabafundi abanengi zithe bazithola begqilazeka ukusebenzisa isiNgisi, kodwa-ke bezwa kangcono ngoba baduduzwa ukuthi iningi lothisha bayazi ngale nkinga ebakhungethe yingakho isikhathi esiningi bengayilandeli inqubomgomo yolimi yezikole zabo.

#### **vii) Ukuhluleka kothisha ukufundisa ngolimi lwesiNgisi**

Ngenxa yokuthi abafundi siyabahlula isiNgisi kanye nabo othisha imbala, sekuze kwawumkhuba owamukelekile ukuthi izilimi zomdabu base-Afrika zigcine sezisetshenziswa ngesikhathi sokufunda nokufundisa njengeline lamaqhinga okubhekana nengqinamba yolimi ezindlini zokufundela.

Bonke othisha abangababambiqhaza kulolu cwaningo bangothisha abangafundisi isiNgisi njengesifundo. Ngesikhathi sezingxoxo nabo ngabanye izimpendulo zothisha abayisithupha zikhombisa ukuthi iningi labo bangothisha abafundisa izifundo eziphathelele nengqikithi ethile (*content subjects*) bayahluleka ukufundisa ngesiNgisi sodwa. Bakuvumile ukuthi uma beke bakuphoqeleta ukufundisa ngesiNgisi sodwa ngenxa yesizathu esithile, njengokuvakashelwa iziphathimandla; abafundi bavele bakhombise okukhulu ukulahleka lokhu.

Omunye wothisha uze wathi akakuthandi ukuthi kugxekwe abafundi ngokuthi abasazi isiNgisi. Uze wathi kuwumsebenzi kathisha ukuthi uma efundisa akwenze lokho ngendlela ezogculisa umfundi nangempumelelo. Iningi lothisha likufakazele lokhu, bevumelana ngokuthi akufundiseki ngesiNgisi sodwa ngenxa yokuthi bayidlanzana kakhulu othisha abakwazi ukufundisa ngolimi lwesiNgisi sodwa maqede bangabi nazinkinga zokuqonda. Kunalokho

okwenzekayo ukuthi uthisha axube isiNgisi kanye nesiZulu noma-ke nesiSuthu. Bazivumele bona ukuthi yiyo uqobo okumele babekwe icala ngalokho.

Othisha bayakuvuma ukuthi inqubomgomo yesikole zabo ibeka eqhulwini ulimi lwesiNgisi njengolimi lokufunda, ukufunda nokuhlola. Baphinda bavuma futhi ukuthi kuyabahlula, yingakho bezithola sebexuba izilimi ukuze abafundi baqonde izifundo zabo. Bazizwa behlukumezeka ngoba inqubomgomo yolimi yezikole zabo bayifezekise ngenxa yezingqinamba zolimi ababhekana nazo ezindlini zokufundela futhi bazizwa beyizihluleki. Bayakuveza futhi ukuthi ngeke bakwazi ukuyilandela ngokugcwele inqubomgomo yolimi yezikole zabo ngoba kumele abafundi basizakale, bafunde, baqondisise ngokwanele. Abakuthola kulukhuni kakhulu ukuthi ngesikhathi sebhlohlwa abafundi imibuzo ayibi sezilimini ezixubile. Kuyabakhathaza emphefumulweni futhi ukuthi ulimi abafundisa ngalo akusilo okuhlolwa ngalo. Baphinde bakuveza futhi ukuthi ukube lolu cwaningo belungeke lubavumele ukuthi basebenzise izilimi zabo zebele, bebengeke balibambe iqhaza, kunalokho bebe zoba madolo nzima.

Izimpendulo zabanye babafundi zikhombise imicabango nemibono ehlobene naleyo yothisha. Ukungakwazi ukukhuluma isiNgisi ngezinga elilinganayo nolimi lwebele yikona okunomthelela ekutheni inqubomgomo yolimi yezikole ingalandeleki ngokugcwele. Okushiwo inqubomgomo akusikho lokhu okwenzeka ezindlini zokufundela. Ngesikhathi sezingxoxo zamaqoqo nabafundi bezikole zombili kuvele ukuthi iningi labafundi alikutholi ukugqugquzeleka noma izimo zalapho befunda khona azikugqugquzeli ukuthi bafunde isiNgisi njengolimi olwengeziwe. Kunalokho bathola ukuphoxeka nokudonseleka phansi ngoba uma bezama ekilasini abanye babafundi bayabahluka laba abasuke bethi bazama ukukhuluma. Kanti nabanye othisha bahlekise ngabo babatshele ukuthi mabayeke ukuziluma ulimi ngoba zikhona izilimi zabo zomdabu. Kuthiwa abanye othisha baze batshele abafundi abazama ukukhuluma isiNgisi ukuthi mabayeke ukufuna ukubukwa. Abanye othisha baze babuze nokuthi kungani lowo mfundi athande ukuzenza ngcono kunabanye abafundi, uma elokhu ezama ukukhuluma isiNgisi.

Kuvele nokuthi abanye othisha bavele baphendule imibuzo yabafundi esuke ibuzwe ngesiNgisi ngesiZulu noma nesiSuthu. Ngenxa yokubuka konke lokhu, abafundi bagcina sebekholelwa ukuthi nembala othisha babo banekinga yokufundisa ngesiNgisi, yingakho nje nabo bezizwa benethezekile ukuthi bafundiswe ngazo izilimi zomdabu. Bakhona ongoti abanenkolelo kanye nalo mbono wokuthi othisha bayahluleka ukufundisa ngolimi lwesiNgisi. Yingakho nje

izinhlangothi ezifana ne-*Association for the Development of Education* (ADEA) zigcizelela ukuthi ulimi lwebele yilona limi kuphela olufanele ukufunda nokufundisa. Labo ngoti bathi ulimi lwebele olukwazi ukufukula izinga lemfundo libe seqophelweni elifanele.

Lokhu kufakazelwa kakhulu othisha abangababambiqhaza kulolu cwaningo ngesikhathi sezingxoxo kanye nabafundi kunezingxoxo zamaqoqo. Yize noma ababambiqhaza bebebuzwa ngabanye ngesikhathi sezingxoxo, kepha bonke labothisha bakuvumile ukuthi yize zisakhona izinkinga ekusebenziseni izilimi zebele zomdabu base-Afrika zisetshenziselwa ukufunda izifundo eziyiSizulu (*content subjects*), kodwa akuqhutshekwe nokusetshenziswa kwazo. Ngokwabo izilimi zebele zomdabu base-Afrika zifana nokuthi ziyisibhaxa sokukhwela ngesikhathi kwakhiwa ulwazi (*scaffolding*), ngaleyo ndlela zibaluleke kakhulu ukulekelela ukufunda nokufundisa.

Kwesinye sezifundo ezibukelwe uthisha efundisa isayensi ebangeni likamatikuletshe. Kuvele ngokusobala ukuthi lo thisha akazange azihluphe ngokulandela inqubomgomo yesikole sakhe, yona ebeka isiSizulu njengolimi lokufunda nokufundisa. Kusona sonke isifundo ubezama ukusebenzisa isiZulu kanye nesiSizulu kanye kanye. Ngesikhathi enika abafundi umsebenzikhaphi, ingxoxo yonke phakathi kwakhe nabafundi ibe ngesiZulu. Ube esesebenzisa imibuzo yesifundo esedlule, lapha usebenzise isiSizulu. Isizathu salokhu kungoba imibuzo ibibhalwe ngesiSizulu kanti futhi kuyimobuzo efuna izimpendulo eziyigama elilodwa, lapho abafundi bengenasidingo sokuthi banabe ngezimpendulo zabo. Ebese kuthi uma efika kwimibuzo ephoqelela ukuthi abafundi banabe noma bachaze uma bephendula imibuzo, uthisha ubesebenzisa iSizulu.

Ngesikhathi sokubukela kuvelile ukuthi isizathu sokuthi baxube izilimi ngesikhathi befundisa ngenye yamaqhinga okulwa nenkinga yokuhluleka kwabafundi ukuqondisisa isiSizulu. Inkinga iqala uma sekumele babhale ukuhlolwa noma izivivinyo ngoba kusuke kumele babhale ngesiSizulu. Lokhu kungona inqubomgomo yolimi kanye neyokubhalwa kokuhlolwa kulezi zikole ithi akusetshenziswe isiSizulu. Abafundi bazithola benengcindezi ngoba ulwazi abanalo basuke kade bengaluncelanga ngesiSizulu, kanti siyabahlula. Lokhu-ke kudala ukuthi iningi labo lingaphumeleli ezifundweni zabo.

Ngesikhathi sokubukela iningi lothisha bebakuvumela ngaphandle kwenkinga ukuthi izimpendulo zabafundi zibe ngesiZulu noma ngesiSuthu uma bephendula ngomlomo kuphela, kodwa uma sebephendula emabhukwini abo, baphendule ngesiSizulu. Bakwenza lokhu ngoba

basuke bephula inqubomgomo yezikole zabo, yingakho bengasoze bavumela ukuthi abafundi izimpendulo zabo bazibhale ngesiZulu noma ngesiSuthu. Yingakho nje abafundi bengenzi kahle ezivivinyweni nasekuhlolweni kwabo ngoba kuphoqeleke ukuthi baneke lonke ulwazi lwabo ngesiNgisi.

Ngasekuqaleni kwesifundo uma abafundi becela ukuthi abuyele emuva lapho eqale khona isifundo, othisha bebevele bakhononde ngokuthi “Nina zingane ninenkinga yokungaleli, anizwa nje umthetho wenu, ngiyichaze kahle yonke le nto ngesikhathi ngethula isifundo.... inkinga ukuthi nje uthi uthisha ekhuluma nibe nizicabangela izinyoni zenu.... abanye benu *ba-buzy* nje *no-facebook no-whatsapp*.... abanye nje bavele bangquluze amehlo nje.... benikuphi ngempela...anizwa!” Lokhu kuveza ngokusobala ukubaluleka kokusetshenziswa kwesiZulu nesiSuthu njengoba abafundi bengasiqondi isiNgisi, lokhu-ke okube ngenye yezimbangela zokuthi uthisha anganakwa. Futhi kuliqiniso ukuthi abafundi banenkinga yesiNgisi, lokhu kuvele obala ngesikhathi sokubukela. Iningi labafundi bebematas bezichofela omakhalekhukhwini babo ngesikhathi uthisha efundisa ngesiNgisi.

Omunye wothisha ofundisa isayensi bekubonakala ukuthi ungomunye walabo thisha abambalwa abathandayo ukuthi balandele inqubomgomo yolimi yesikole sakhe, ngokuthi azame ukusebenzisa isiNgisi isifundo sonke. Ngesikhathi sokubukela isifundo sakhe uye wazama ukuthi abafundi babambe iqhaza ngokuthi ababuze incazelo yama-khonsepthi asewafundisile esifundweni esedlule, abuye abuze nemibuzo engadingi ncazelo ende. Imibuzo yakhe yonke wayibuza ngesiNgisi okwenza ukuthi babe yidlanzana kakhulu abafundi abenza imizamo yokuphendula ngesiNgisi.

Okuye kwaphawuleka ngokukhethekile ukuthi labo bafundi ebebezama ukuphendula ngesiNgisi ukulandelana kwamagama ezimpendulo zabo bekufana ncimishi. Lokhu bekwenziwa ukuthi bebesebenzisa amazwi kathisha njengoba enjalo. Lokhu kungakhomba ukuthi ubeke athathe isikhathi ezama ukubatshelela noma ebafundisa ukuthi imibuzo ethile kumele bayiphendule ngayiphi indlela. Inkinga-ke ivela uma sebekhohlwa igama elilodwa ezimpendulweni, okwenza impendulo ingawenzi umqondo ophelele. Ngaphezu kwalokho iningi lalaba bafundi bebenovalo lokubuza imibuzo kuthisha. Lokhu kungadalwa ukuthi omunye wabafundi owazama ukubuza umbuzo owawuxube isiZulu nesiNgisi ngasekuqaleni kwesifundo, wathola ukuthethiswa kanzima kabi.

Yize kunjalo, iningi labo abafundi belehluleka ukuphendula imibuzo ebibuzwe nguthisha. Lesi yisibonelo esiveza ububi bokusetshenziswa kolimi okungelona olwebele lwabafundi. Ngakho-ke kuyinto enhle ukuthi othisha bangalandeli kakhulu inqubomgomo yolimi yezikole zabo uma ngabe ingabasizi ekulekeleleni ukufunda nokufundisa. Lesi senzo sokuzinikela ngenhloso yokulungisa isimo esithile ongoti bolimi bakubiza nge- “*constructive resistance*” ngoba kuwukuteleka okuhle okulekelela ekufezekisweni kwemiphumela emihle yemfundo. Esifundweni sikaNdlovu akukho ukufunda okwenzeka ngoba ezikhathini eziningi, wayelokhu ezwakala esethi “Hheyi Nina zingane ...nakhathala nje kwenzenjani.... ngizoniyeka-ke mina...kulungile uthisha anyeke? Sizokhubeka kahle ngokuzayo ngoba ngiyanibona nikhathele. Khona kuliqiniso ukuthi abafundi babebukeka bekhathele, becobekile futhi bengenamdladla oyaye uwubone uma ngabe befunda ngesiZulu nangesiSuthu.

Indlela yokufundisa kathisha wesayensi yokuthi anamathele esiNgisini noma ebona ukuthi isimo sekilasi lakhe asivumi, kodwa uyaphikelela, uyaphoqelela iveza ngokusobala ukuthi ukwenza ngoba ucabanga ngokuhlolwa nangesivivinyo, njengoba ehlela izifundo zakhe. Omunye wongoti uthi ulimi olusetshenziselwa ukuhlola kanye nezivivinyo yilona olugcina seluqokwe njengolimi lokufunda nokufundisa ngokwenqubomgomo yezikole.

#### **ix) IsiZulu nesiSuthu njengezitebhisi (*Scaffolding*) zokufunda izifundo eziyisiNgisi**

Izilimi zebele zomdabu base-Afrika zinomsebenzi omkhulu wokuvala igebe lolwazi ezindlini zokufundela. Lezi zilimi zisetshenziswa njengezitebhisi zokufunda izifundo eziyisiNgisi. Lokhu kushiwo ngothisha ngesikhathi sezingxoxo kanjalo nabafundi ngesikhathi sezingxoxo zamaqoqo. Ababambiqhaza baphinde baveza ukuthi kungani besebenzisa iSizulu neSisuthu ngaphansi kwendikimba. Othisha bathe ngisho lezi zilimi zomdabu zingangagunyazwa njengezilimi zokufundisa nokuhlola; kepha zibaluleke kakhulu ngoba zisiza abanye babafundi ikakhulu labo abathatha kade noma abacosha kancane (*slow learners*) ukuthi kube khona abakuzuzayo.

Omunye uthisha uveze ukuthi uma besebenzisa isiNgisi sodwa, akekho namunye umfundi oba nesibindi sokubuza imibuzo. Abafundi ababuzi noma ngabe bezwile noma ngabe bengazwanga. Kanti futhi kanjalo noma kunguye obuza imibuzo ngesiNgisi akekho obanesibindi sokuphakamisa isandla abuze. yingakho uthisha evame ukungatholi zimpendulo uma ezokhuluma ngesiNgisi sodwa, yingakho-ke icebo alisebenzisayo ezikhathini eziningi kuwukufaka izilimi zomdabu ukwendlalela isifundo sosuku.

Omunye uthisha weseke ngokuveza ukuthi naye usebenzisa izilimi zomdabu zase-Afrika uma efundisa, uvamise ukuqala ngokuxoxa indaba ngolimi lwebele lwabafundi, okuzobalula ukuthi yethule indikimba yesifundo sosuku. Uveze nokuthi akwenzeki ukuthi abafundi bakhe bangaceli abakhanyisele noma abacacisele ngesiZulu noma ngesiSuthu. Uma-ke kwenzekile ukuthi asebenzise enye indlela ehlukile lapho uzophinda phinda ngesiNgesi enzela ukuthi bacoshe kancane abafundi. Uthe kuvele kube sengathi usuke engathandi ukuthi bafunde noma usuke esebajezisa noma ekhiphela izinkinga zabo kubona.

Omunye wothisha ukhombise umcwaningi ibhuku lomfundi lesifundo sesayensi lapho iningi lamagama esiNgesi ehunyushelwe esiZulwini. La magama esiNgesi abebhalwe kulo ibhuku kwase kuthi eduze namagama esiZulu abhalwa ngepeni lomsizi. Kanjalo futhi nothisha wesifundo sezempilo wenze okufanayo lapho ezezele umcwaningi ibhuku lomfundi lesifundo sezempilo (*biology*). Ibhuku leli lomfundi belinemisho eminingi ehunyushiwe yabhalwa ngepeni lomsizi ngaphezulu. Bekufike kube umusho wesiNgesi, ebese kuba umusho obhalwe ngesiZulu. Izingxoxo nothisha zenzeke ngemuva kokubukela. Lokhu kwenze ukuthi othisha kanye nomcwaningi babe nethuba lokuxoxa ngesifundo ebesibukelwe ngumcwaningi ukubonisa noma ukufakazela ukuthi isiZulu noma isiSuthu kusebenze kanjani njengesitebhisi sokufunda izifundo esiYisiNgesi.

Kwesinye sezifundo kuvele ngokusobala ukuthi isiZulu sisetshenzisiwe ukulekelela ukuqonda kwabafundi (*scaffolding*). Uma uthisha ebuza umbuzo ngesiNgesi kuphela (Bheka ngenhla lapho uthisha ebuza umbuzo) abafundi bavele babe ngamadwala nje, abaphenduli. Uma uthisha exuba ulimi efaka isiZulu nesiNgesi (*code-switching*) esabuza wona umbuzo ofanayo (Bheka ngenhla lapho uthisha esewubuza okwesibili umbuzo ngesiZulu), abafundi bayaphaphama, bayawuqonda umbuzo. Abagcini nje lapho kuphela kepha baze bawuphendule. Impendulo yabafundi iba ngesiZulu (Bheka ngenhla lapho abafundi bephendula), abaphenduli nje emoyeni kepha kuba impendulo eshaya emhloeni. Lokhu kufakazela iningi longoti kanye nothisha, lapho bethi uma ulimi lokufunda, ukufundisa nokuhlola kuwulimi lwebele noma imiphumela yokufunda kwabafundi iba mihle, kanjalo nokuqonda kwabo.

Othisha batshengise ukuba nesibindi ngesikhathi sokubukela ngokuthi bafundise ngezilimi ezingaqokiwe noma ezingahambisani nenqubomgomo yezikole zabo. Okunye okuphawulekile ngesikhathi sokubukela, okuphinde kwafakazelwa ngabafundi ukuthi uma othisha besebenzisa isiZulu uma befundisa izifundo ezinengqikithi (*content subjects*) njengesayensi nezinye,

abafundi bazizwa besekhaya futhi akukho abangakuzwa. Kanti futhi kwenza obukele azibonele ukuthi azikho izifundo eziba lukhuni uma zifundwa ngolimi lwabafundi. Kuvelile nokuthi nezifundo ze-*Mathematics* ziyafundeka nangezilimi zomdabu base-Afrika futhi abafundi baziqonda kangcono, omunye wothisha ubefundisa i-*mathematics* exuba nesiZulu. Lokhu uthisha ukwenze eqala isifundo sakhe waze wayosiphetha, kubonakala ukuthi kulula nakubafundi ukufunda izibalo njengoba okuningi uthisha ubebachazela ngesiZulu.

Omunye wothisha uke wazama ukufundisa ngesiNgesi ngesikhathi umcwaningi ebukele. Lokhu bekungenziwa izizathu ezahlukeni phakathi kwazo obekungaba ukuthi akaqondisisanga kahle ukuthi umcwaningi ungubani, nokuthi uze ngaziphi izinhloso. Kuthe noma bethi bayazama abafundi ukufaka imibuzo ngesiZulu waqhubeka ngesiNgesi sodwa, engafuni ukusebenzisa isiZulu nakancane. Uthe omunye umfundi ephakamisa isandla ecela ukuthi uthisha afundise ngolimi lwabo wavele wamphoxa, wamutshela ukuthi angaphenduli ikilasi lakhe u-*Grade-R*. Washo nokuthi yena njengoba ebafundisa ngesiNgesi wenzela ukuthi uma befika ezikhungweni eziphezulu zemfundo bafike sebekulungele ukufunda khona. Uma ubuka abafundi njengoba lo thisha ekhuluma kanjena, wawuvele ubone ubuso obugcwele intukuthelo yodwa ngenxa yokwala kwakhe ukubafundisa ngolimi lwakhe.

Lezi zinto ezenzeka ngesikhathi sokubukela zifakazela ucwaningo oselwenziwe ngongoti bolimi abehlukene, oluveze ukuthi ngaphandle kokusetshenziswa kwezilimi zebele zomdabu base-Afrika njengezilimi zokufunda, ukufundisa nokuhlola, imfundo iba lukhuni. Baqhuba bathi kuba nzima kakhulu kulezi zifundo eziphathelele nengqikithi ethile (*content subjects*), lapho inhloso enkulu yalezi zifundo kuwukuthi abafundi mabaqondisise ingqikithi yaso qobo isifundo. Lokhu kuphinde kuhlobane nabanye ongoti bolimi lapho bethi ulimi lwebele kanjalo nalolo lokufika noma olwengeziwe lusebenza kangcono njengesitebhisi (*scaffolding*) sokukhwela ukuze kufinyeleleke esicongweni solwazi olusha.

Ngesikhathi sokubukela, umcwaningi uye waqaphela ukuthi ngesikhathi benikwa umsebenzi wekilasi, abanye babafundi bebhala izimpendulo zabo ngesiZulu nangesiSuthu emaphepheni aseceleni, hhayi emabhukwini omsebenzi wesikole. Uma sebeqede ukubhala emaphepheni bebhinde bahumushele esiNgisini. Abanye babafundi bebegcina ngokubhala izimpendulo zabo ngesiZulu nangesiSuthu kepha bashiye izikhala uma sekufanele babhale izimpendulo zabo ngesiNgesi emabhukwini abo okwenza umsebenzi wesikole. Ukushiya kwabo izikhala kuyizinkomba zokuthi ulimi lwesiNgesi oluyinkinga kubafundi, hhayi ngoba bengenalokho nhlobo ulwazi lwalokho okudingekayo.



### 5.3.2 Isiphetho sesahluko sesihlanu

Ukwethulwa nokuhlaziywa kolwazi olutholakele kwenze umcwaningi waba nokuqonda ukuthi nembala othisha benza wonke amacebo kanye namaqhinga okubhekana nenkinga yolimi lokufunda. Inkinga kodwa-ke ukuthi abafundi abaziphumeleli izifundo zabo ngenxa yokuthi abakwazi ukweneka ulwazi abalucoshile ngesiNgisi. Uma bebuzwa othisha ngemizwa nemicabango yabo ngalokhu kushayisana kokwenzeka ezindlini zokufundela kanye nenqubomgomo yezikole zabo. Bakusho bengananazi ukuthi kumele ishintshe inqubomgomo yezikole, lolushintsho kumele lunike abafundi igunya lokuthi bafunde, bafundiswe futhi bahlolwe ngezilimi zabo zebele kulezi zikole. Bathi lokhu kuzoxazulula inkinga yeningi labafundi abahlulwa isiNgisi ithuba lokuthi babhale izivivinyo kanye nokuhlolwa ngezilimi zabo zebele. Othisha bakhombise ukusithakasela kakhulu lesi sihloko. Lokhu kuvele obala uma benza izibonelo zamanye amazwe angaphandle asebenzisa inqubomgomo yolimi evumela ukusetshenziswa kwezilimi zomdabu emazweni awo.

ULincoln (2003:163) uthi uma imfundo iyikusasa, ngakho ulimi luyinqola yokuya kwikusasa. Lokhu kuyasiza ekuchazeni imiphumela yalolu cwaningo, ngoba kuya kucaca ukuthi imfundo itholakala kahle ngolimi lwebele lomfundi. Abafundi nabo bakuvezile ukuthi inkinga yabo ngesikhathi sokuhlolwa kuba wulimi. Izimpendulo zemibuzo zesivivinyo noma zokuhlolwa basuke bezazi kodwa kuyabehlula ukuzibhala ngesiNgisi. Ukuzama nokubhekana nale nkinga abafundi bathi bayaye baqale ngokubhala phansi izimpendulo ngesiZulu noma ngesiSuthu, ephepheni elingasebenzi, ngaphambi kokuthi bazihumushale esiNgisini. Uma beqeda lapho bathatha izimpendulo ezihunyushiwe bazibhale ebhukwini lesivivinyo noma lokuhlolwa. Inkinga yokuqala ngalokhu ukuthi kuyabahlula ukuthola amagama esiZulu nesiSuthu anembayo ngesikhathi behumusha. Inkinga yesibili ukuthi uma sebehumushile izimpendulo zabo azibi yilokhu abasuke bekuqondile. Inkinga yesithathu ukuthi imizamo yabo yokuhumusha idla esiningi isikhathi, yingakho isikhathi abasuke besinikiwe siphela bengayiphendulile yonke imibuzo.

Bakuvumule ukuthi isikhathi esiningi bazithola beba nemiphumela emibi yesivivinyo noma yokuhlolwa ngenxa yesiNgisi, hhayi ngoba besuke bengenalo ulwazi lwalokho okusuke kubuziwe. Othisha bakuvezile ukuthi abafundi bamazwe afana ne-*China* ne-*Japan* ababi nenkinga yokuthi bangaphumeleli ukuhlolwa kwabo ngenxa yolimi, wonke umfundi ulwazi kahle ulimi lwakhe lwebele, okuwulimi lwabo lokufunda, ukufundiswa nokuhlolwa. Kuke

kwaqubuka impikiswano ngesikhathi sezingxoxo zamaqoqo, lapho iningi labafundi bephikisana ngokuthi ukufunda zonke izifundo ngesiNgisi kuthuthukisa ikhono lokulukhuluma lolu limi. Iningi labafundi liyichithile le nkulumo besho ukuthi sebefundiswe ngolimi lwesiNgisi iminyaka engaphezu kwemine befikile emazingeni aphezulu kodwa isiNgisi sabo sisabheda, asithuthuki futhi siyabahlula. Laba fundi bezwakale bengabantu abanolwazi lokuthi ukufunda isiNgisi kanye nokufunda ngaso kuyizinto ezimbili ezahlukenene. Lo msindo usuke nje ngoba omunye wabafundi wayekade ephakamise ukuthi ukufunda ngolimi lwesiNgisi zonke izifundo zabo kungelinye lamaqhinga elingabasiza ukunqoba inkinga yokungasazi isiNgisi.

Ongoti bayayeseka imizwa yalaba bafundi yokuthi uma kunenhloso yokufundisa abafundi isiNgisi lokho kungenzeka kuphela uma bezofundiswa isiNgisi njengesifundo esizimele, hhayi ukuthi baphoqeलेwe ukufunda zonke izifundo ngaso.

Lesi sahluko sihlukaniswe ngokwalezi zigaba ezilandelayo. Esigabeni sokuqala salesi sahluko sixoxe ngokwethulwa kolwazi olutholakele, sethula ulwazi lwezinhlobo zothisha nezabafundi. Sethula ulwazi oluqoqwe ngesikhathi sokubukela. Sethula ulwazi oluqoqwe ngezingxoxo nothisha kanye nezingxoxo zamaqoqo nabafundi. Esigabeni sesibili sixoxe ngamaqhinga okuhlaziya ulwazi oluqoqiwe, lwase luhlaziywa ulwazi, ngokwezindikimba (*thematic framework*). Umcwaningi uqagule izindikimba, imibono kanye nemizwa etholakale olwazini oluqoqiwe. Izindikimba zonke ziyahambelana nemibuzo yocwaningo kanjalo futhi nezinjongo zalo ucwaningo.

Esigabeni sesithathu kwenziwe i-*indexing* (ukwahlukanisa ulwazi ngokwezinkomba). Lapha ulwazi lube seluchazwa ngokwezindikimba ezihambisanayo ezihlelwe ngumcwaningi. Esigabeni sesine ulwazi olususelwe kwingqikithi yalo lwendabuko, lwase lubekwa ezingeni lapho luhambelana ncimishi nezinjongo zocwaningo. Esigabeni sokugcina umcwaningi ubese ehlanganisa futhi eveza ubuhlobo obukhona phakathi kwezinkomba ezimqoka zolwazi kanye nezinsolo zocwaningo. Izinsolo kanye nenhlosongqangi yalolu cwaningo ukuhlola ukuthi nembala inqubomgomo yolimi kazwelonke ingabe izikole ziyayifezekisa na. Kube ngukuhlola ukuthi abafundi kanye nothisha banamiphi imibono malungana nolimi olusetshenziswayo ezikoleni zabo ngesikhathi sokufunda nokufundisa. Ngenxa-ke yokuthi lesi sahluko sikuveze ngokusoba ukuthi inkinga yolimi ikhona ezindlini zokufundela, yikho-nje isahluko esilandelayo sizokwethula iziphakamiso ngenhloso yokuzama ukuletha izixazululo zayo le nkinga. Kepha ngaphambi kwalokho, kuzoqala kwethulwe iqoqa locwaningo lonkana.

## ISIAHLUKO 6

### ISIPHETHO NEZIPHAKAMISO

#### 6.1 Isingeniso

Lolu bekuwucwaningo lokuhlola ukuthi nembala izikole zase-*Harrismith*, esifundazweni sase-*Free State* zinayo yini inqubomgomo yolimi efuze leyo kaZwelonke, yona egunyaza ukuthi abafundi bafundiswe ngezilimi zomdabu base-Afrika. Inqubomgomo yeNingizimu Afrika entsha inezibopho ezibhekiswe ekuthuthukisweni kanye nasekusetshenzisweni kwezilimi zomdabu emakilasini zibe izilimi zokufunda, ukufundisa kanye nokuhlola. Lokhu kuphinde kube yinto ebaluleke kakhulu ukwelekelela abafundi izilimi zabo zomdabu ekutheni bafunde ngokunethezeka kanye nokuhlomula imiphumela emihle ekufundeni kwabo. Inqubomgomo yolimi yesiFundazwe sase-*Free State* yakamuva ephume zingama-26 kuNdasa 2014 ithi izilimi ezisemthethweni isiZulu, isiSuthu, isiBhunu, isiXhosa, isiTswana nesiNgisi.

Lezi zikole ezimbili, zikhethwe ngokwamazinga azo ehlukeni, iNtabazwe *Senior Primary School (Senior Phase: Grade 9)* kube i-*Harrismith Secondary School (further & training phase: grade 12)*. Lolu cwaningo beluphendula umbuzongqangi owodwa obubheka ukulandelwa kwenqubomgomo yolimi kodwa wase uhlukanisa izigaba ezintathu: Ingabe inqubomgomo yolimi yezikole iqukethe ini, yiziphi izinkinga ngolimi zabafundi nothisha kanye nemibono yabo ngokwenzeka ezindlini zokufundela. Ucwaningo luyiveze obala imibono kanye nemizwa yabafundi nothisha ngolimi olusetshenziswa njengolimi lokufunda, ukufundisa kanye nokuhlolwa. Zivelile izingqinamba abafundi kanye nothisha ababhekene nazo ngenxa yokungalandelwa kwenqubomgomo yolimi kaZwelonke kanye neyesifundazwe. Lezi zingqinamba zidalwa ulimi olusetshenziswayo njengolimi lokufunda, ukufundisa nokuhlola.

#### 6.2 Ukubaluleka kwalolu cwaningo

Lolu cwaningo luphonse itshe esivivaneni ngokuthi luveze ngokusobala ukuthi othisha kanye nabafundi banengcindezi enkulu ukulandela noma ukufezekisa inqubomgomo yolimi yezikole zabo yona egqugquzela ukuthi kube isiNgisi sodwa esiwulimi njengolimi lwasezindlini zokufundela. Lo mkhuba wokungalandeli inqubomgomo yolimi yezikole kudalwa ukuthi bona othisha uqobo banenkinga enkulu yokufundisa ngaso lesi siNgisi, kanti futhi nabo abafundi siyabahlula isiNgisi ngenxa yokuthi akusilo ulimi lwabo kwebele. Lobu bunzima abugcini

kuyinto ewumdlalo nje wasekilasini kepha kuba nomthelela omkhulu phakathi kwezinto ezimbili: okungaba ukulekelela noma ukucekela phansi abafundi izilimi zabo okungezomdabu base-Afrika, ekutheni bafunde ngokunethezeka noma ngengcindezi baphinde bahlomule imiphumela emihle noma emibi. Akwamukelekile ngempela ukushawa indiva kwezilimi zomdabu base-Afrika ngoba inqubomgomo yolimi yesiFundazwe sase-*Free State*, 2014, yilapho kwenziwe khona lolu cwaningo ithi izilimi ezisemthethweni isiZulu, isiSuthu, isiBhunu, isiXhosa, isiTswana nesiNgisi.

Lolu cwaningo lusebenzise izinjulalwazi ezimbili ukwenza lolu cwaningo njengoba sikushilo lokhu esahlukweni sesithathu. Kusebenze injulalwazi egxekayo (*critical theory*) kanye nenjulalwazi yokwenganyelwa kolimi (*Language Management Theory-LMT*). Injulalwazi egxekayo isebenzisa amaqhinga okucwaninga anokuxoxisana nabathintekayo. Lokhu sikubonile esahlukweni esedlule, isahluko sesihlanu lapho sisebenzise khona inhlolombuzo, ukubukela kanye nezingxoxo zamaqoqo ngenhloso yokubonisana nokukhulumisana ngezinkinga ezikhona zolimi kulezi zikole ezibambe iqhaza kucwaningo.

Sibe sesisebenzisa injulalwazi yokwenganyelwa kolimi esize ukuthi ucwaningo luvundulule inqwaba yezinkinga zolimi ezindlini zokufundela ezihambelana nokushawa indiva kwezilimi zomdabu base-Afrika. Iningi lalezi zinkinga zijulile zidinga ukuxazululwa ongoti bolimi (Nekvapil, 2009). Isahluko sesihlanu sikuvezile ukuthi isiNgisi sisalokhu sishaya amaphiko phezu kwezilimi zomdabu base-Afrika yize noma kunenqwaba yemithetho eshayiwe egqugquzela ukusetshenziswa kwezilimi zabansundu ezindlini zokufundela eNingizimu Afrika. Yingakho-ke kungephikwe ukubaluleka kwendima edlalwa ulimi lwesiNgisi njengoba iNingizimu Afrika iyilunga lamazwe omhlaba. Kodwa izilimi zomdabu base-Afrika zisalokhu zicindezelwe, uma kuwukuthi azishawa indiva njengezilimi zokufunda, ukufundisa nokuhlola.

Inkinga yesibili etholakele ngolimi yileyo yezinkoleloze zolimi. Lezi nkoleloze zisabalalisa ukuthi izilimi zomdabu base-Afrika azinawo amandla okuthi zibe yizilimi zokufunda, ukufundisa nokuhlola. Lezi nkoleloze zihlose khona ukuqhubezela ukudlondlobala kwesiNgisi. Lapha singabala inkoleloze yezombusazwe, yezomnotho, yezomphakathi yabafundisi nezinkoleloze ezihlobene nobunjulalwazi njengoba sikuvezile lokhu esahlukweni sesibili, lapho sibuyekeza khona ucwaningo oselwenziwe phambilini. Esikhathini esiningi kuyavela ukuthi izilimi zomdabu base-Afrika zihlezi zithatheka kancane ziphinde zibukeleke phansi. Yiso kanye lesi sizathu esibangela ukuthi zigcine zingaqokwa njengezilimi zokufunda, ukufundisa nokuhlola.

Izinkoleloze eziphikisana nokusetshenziswa kwezilimi zomdabu base-Afrika ezikhungweni zemfundo, ngezinye zezinto okumele zigudluzwe ezingqondweni zabantu. Iningi labantu abansundu kusababusa kakhulu ezingqondweni zabo ukuthi isiNgisi yilona limi kuphela ulimi lomnotho. Lokhu kuyinselelo enkulu esibhekene nayo ngoba lokhu kusho ukuthi liselide ibanga okumele silihambe ukulungisa indlela izilimi zomdabu ezithathwa ngayo yibo uqobo abanini bazo. Lezi zinkoleloze zibhebhetheka nje ezingqondweni zabantu ngenxa yokuba ngungqoshishilizi kwesiNgisi. Kwezomnotho isiNgisi sisathathwa njengolimi oluletha inkululeko kwezomnotho noma inhlalakahle, ngoba zonke izinhlolekhono zenziwa ngalo ulimi lwesiNgisi. Uma kungenjalo amathuba emisebenzi aminingi adinga ukuthi umuntu akhiphe isiNgisi ngamakhala ukuze awuthole. Emiphakathini umuntu okhuluma isiNgisi usuke engumuntu ohlakaniphile futhi usathathwa njengomuntu ofunde kakhulu. Uma ungasikhulumi isiNgisi uthathwa njengesidomu noma njengomuntu ohlulwe yimfundo. Imfundo isho ukukhuluma isiNgisi. Kuvamile-ke ukuthi izilimi zomdabu base-Afrika zithatheke njengezilimi zabantu abasemazingeni aphansi, futhi umuntu okhuluma lezi zilimi uthatheka njengomuntu ongaphucuzekile.

Kunesidingo sokuthi izilimi zomdabu base-Afrika zithuthukiswe zibe sezingeni lapho zizosetshenziselwa ukufunda, ukufundisa nokuhlola. Uma lokhu kwenzeka makwenzeke ngenhloso yokuxazulula inkinga yolimi lokufunda ezindlini zokufundela njengoba sibonile esahlukweni esedlule. Inhloso ngalokhu ukusiza abafundi, kodwa hhayi ukulahla ulimi lweSingisi, indawo yayo ithathwe izilimi zomdabu. Ukusetshenziswa kwezilimi zomdabu base-Afrika kuyahambisana nenqubomgomo yolimi kazwelonke kanti kungakuhle zisebenze kanye kanye nalo ulimi lwabelumbi. Uma lokhu kungenzeka kungabe sekuphinda kuxazululeka inkinga yokungaphumeleli kwabafundi bezilimi zomdabu base-Afrika.

Inkinga yesithathu ezindlini zokufundela ukungabibikho kwezinsizakufunda nokufundisa izifundo eziqukethe okuthile (*content subject*) ezibhalwe ngezilimi zomdabu base-Afrika. Imibhalo yiyo eyinsika yokusetshenziswa kolimi njengolimi lokufunda nokufundisa. Inkinga-ke ngalesi simo ukuthi bambalwa kakhulu abakhiqizi bezincwadi bezilimi zomdabu base-Afrika abazinikele ekukhiqizeni izincwadi kanye nezinsizakufundisa ezibhalwe ngalezi zilimi. Esinye sezizathu phakathi kwezinye ukuthi lezi zilimi zithathwa njengezilimi ezingenamsebenzi walutho ngakho ezingenanzuzo. Kungakuhle-ke ukuthi uHulumeni enze umthetho ozogqugquzela ukukhiqizwa kwezincwadi kanye nezinsizakufunda nokufundisa ezibhalwe ngezilimi zomdabu base-Africa. Inkinga yokushoda kwezinsizakufundisa

nokufunda iyamaniswa nokushoda kwamatemu ezifundo zesayensi kanye nezinye izifundo ezihlobene noma ezicishe zifuze lesi. Ukwakhiwa nobukhona kwamatemu ngenye yezinto ezibaluleke kakhulu ekufundeni. Lokhu sikubonile ngesikhathi sokubukela, othisha beba nenkinga yamatemu ngesikhathi befundisa. Bekuze kudingeke ukuthi uthisha awachaze la matemu ngesiZulu noma ngesiSuthu ukuze abafundi baqondisise.

Uma lowoo nalowo thisha echaza amatemu esifundo ngeyakhe indlela, kudaleka inkinga yokuthi kungabibikho amatemu awodwa okuvunyelwana ngawo. Ngaleyo ndlela abafundi bayalimala ngesikhathi sesivivinyo nangesikhathi sokuhlolwa ngenxa yokuthi amaTemu abawasebenzisayo ngesikhathi kufundwa awahambisani nalawo abahlangabezana nawo ngesivivinyo. Inkinga yokwentuleka kwamatemu isisetshenziswe kakhulu ukukhahlela izilimi zomdabu base-Afrika. Mhlawumbe kungakuhle sikusho ukuthi izilimi zomdabu base-Afrika ziyakwazi kahle kamhlophe ukwethula imicabango noma ulwazi oluthile, ngendlela eqondisisekayo kubafundi bazo lezi zilimi futhi nangendlela efanayo nezilimi zabelumbi.

Inkinga yesine ezindlini zokufundela, inkinga yolimi uqobo ihambisana nobuhlanga. Ulimi uqobo luba inkinga ezikhungweni zemfundo ngoba luyaba isithiyo ekuthuthukiseni ukusetshenziswa kwezilimi zomdabu base-Afrika. Esifundazweni esifana ne-*Free State*, kuvele kube lukhuni kakhulu ukuqoka ulimi olulodwa oluzoba ngelokufunda, ukufundisa kanye nokuhlola. Lokhu kudalwa ukuthi zingaphezu kolulodwa izilimi ezikhulunywa njengolimi lwebele ngabafundi kanye nothisha ezikoleni. Sibonile esahlukweni sesihlanu ngesikhathi sokubukela ukuthi ezinye zezifundo bezixuba izilimi ezimbili, isiZulu nesiSuthu. Yingakho-nje nenqubomgomo yolimi yalesiya sifundazwe iqoke izilimi zomdabu base-Afrika zaze zabambili okuyisiZulu nesiZuthu. Ingani ulimi akusiyo inqola nje kuphela ehambisa ulwazi kanye nokuxhumana phakathi kwabantu, kepha luphinde lube yibhande elibopha abantu ndawonye ngokwamasiko abo ahlukahlukene, luba isisekelo sakho konke abakwaziyo, umlando wabo izinkolelo zabo kanye nalokho okungamagugu abo.

Ngenxa yalokhu ulimi lungeke lwahlukaniswa kumbe lususwe kumuntu ngoba lunguye uqobo. Kepha-ke inkinga yeNingizimu Afrika ubukhona bengxubevange yezinhlanga kanjalo nezilimi. Yikho-ke lokhu esingabuye sikubuke njengenye yezingqinamba ekuqokweni kolimi olulodwa lomdabu lwase-Afrika olungaba wulimi lokufunda, ukufundisa kanye nokuhlola, ngaphezu kwazo zonke ezinye.

Ukuqoka ulimi olulodwa ngaphezu kolunye noma kwezinye sekungachaza ukuthi lolu oluqokiwe lubaluleke ukudlula olunye noma ezinye. Kungabuye kusho ukuthi lolu limi oluqokiwe yilo olunikwa amandla okushaya amaphiko phezu kolunye ulimi noma izilimi. Lokhu sekungabe sekusho ukushaya amaphiko kohlanga lolimi oluqokiwe phezu kwezinye izinhlanga. Yingakho osopolitiki-ke bayaye baziqhelelanise nanoma isiphi isimo esithinta udaba lolimi, ngoba bakholwa ukuthi wudaba oluxabanisayo noludala uqhekeko. Lezi zingqinamba-ke zibe seziholela ekutheni isimo sezilimi sigcine sesingasashintsha muntu ngenxa yokuthi akekho ofuna ukunyathela amakhona omunye. Ngaleyo ndlela izilimi zabelumbi zigcina ngokushaya amaphiko phezu kwazo zonke ezikhona zomdabu base-Afrika.

Inkinga yesihlanu yinkinga yobulimimbili obubuthaka kanye nobulimibunye, ingezinye yezinkinga ezikhungweni zemfundo. Iningi labafundi abansundu bavele babuthaka ezilimini zabo zebele, baphinde babebuthaka nasezilimini ezengeziwe, okungaba yisiNgisi noma isiBhunu. Lokhu kudalwa isisekelo esintengayo emazingeni emfundo eyisisekelo, lapho ukufundwa kwezilimi zomdabu base-Afrika kungenzeki ngendlela efanele, ngenxa yokuthi kusuke kunakwe ukuthi zifunde ulimi lwabelumbi, phecelezi *i-assimilation*.

Ngaphezu kwakho konke lokhu, ubulimibunye busaqhubeka nokuthi budle lubi kulabo abangabanikazi bezilimi ezishaya amaphiko, njengesiNgisi nje. Kuyavama-ke nokho ukuthi bangasiboni isidingo sokufunda ulimi olwengeziwe, olungaba ulimi noma iluphi kulezo zomdabu base-Afrika. Kanti njalo ekubeni lokho kwenza bekungaba yinto enhle nethuthukisa ubuNtando Yabantu nobulungiswa eNingizimu Afrika, njengoba iNingizimu Afrika iyizwe elinezilimi eziyishumi nanye ezisemthethweni. Izikole, amaNyuvesi, kanye nezinye izikhungo zemfundo kungakuhle ngempela zibe nezinhlelo lapho othisha bakulezi zikhungo bengaqeqeshelwa ukuthi babe bulimimbili noma buliminingi. Lokhu kungaxazulula izinkinga ezikhona zokuxhumana phakathi kwabafundi kanye nabafundisi. Lokhu kungaphinde kube elikhulu igxathu ukugqoqezela ukusetshenziswa kwezilimi ezisemthethweni ikakhulu ezomdabu base-Afrika. Ngaphezu kwalokho, abafundi bezilimi zomdabu base-Afrika bangafunda ngolimi lwabo, lokhu okungaba nomthelela omuhle kakhulu ekuqondeni kangcono izifundo zabo, ebese kuthi uma sebegogode izifundo zabo baphume bayosebenza emiphakathini ebele ebuliminingi ngaphandle kobunzima ngoba bethole ukuqeqeshwa okubuliminingi.

Inkinga yesithupha, yinkinga yezepolitiki. Awukho umdlandla ngakwezepolitiki wokuthi izilimi zomdabu zisetshenziswe njengezilimi ezisemthethweni futhi njengalezo ezithuthukile. Izizathu zalokhu ziningi ezinye zazo zisobala kanti ezinye zicashile. Ngenxa yokuthi oHulumeni basezwenikazi i-Afrika kanye nalabo bomhlaba banezilimi ezinhlobonhlobo zomdabu, bayaye-ke bathi kungcono kusetshenziswe kakhulu ulimi lwesiNgisi ukwenzela ukugwema ukuthi kusetshenziswe ulimi lomdabu olulodwa ngoba lokhu kungase kuphehle udweshu/uthuthuva ngoba abanini bezinye izilimi ezingaqokwanga njengezilimi ezisemthethweni bazizwe becwasiwe. Yingakho-ke beyaye bancamele ukuthi kusetshenziswe isiNgisi njengolimi oluzobhebezela ubumbano esizweni. Kodwa-ke lesi akusiso sodwa isizathu. Labo abasemagunyeni ombuso wezwe nabo banomthelela ngoba bayahlomula ekutheni zingasetshenziswa izilimi zomdabu. Bahlomula ngoba lokhu kubakhela into ebizwa nge-*political elite language regime*. Lokhu kusho ukuthi uma osopolitiki bengabodwana baba nolimi lwabo abazolukhuluma kangcono, ukuze beqisele uquqaba.

Phakathi kwezinkinga ezibaliwe, kukhona nenkinga yobhalomagama. Ukusweleka kwamakhono ohlelo lokubhala ezilimini eziningi zomdabu base-Afrika ngenye yezingwadla ezikoleni ezisemazingeni ayisisekelo. Le nkinga ibhebhetheka nje kungenxa yohlelo olubi ekufundisweni kwezilimi zomdabu base-Afrika emazingeni esisekelo ezemfundo. Kuyabonakala ukuthi mncane kakhulu umsebenzi owenziwayo ukukhulisa ulwazi lwalezi zilimi. Lokhu-ke kube sekuholela ekutheni amakhono okubhala kulezi zilimi angabi mahle neze. Umsebenzi omkhulu wokukhuliswa nokuthuthukiswa kwamakhono okubhala ungena kakhulu ekufundweni kwesiNgisi sona esisalokhu singungqoshishilizi njengolimi lokufunda, ukufundisa nokuhlola.

Enye yezinkinga eye yaphawuleka esahlukweni sesibili, yileyo ephathelene nezomnotho. Ukwesabela izindleko kungesinye sezizathu esidala kuhambe kancane ukuthuthukiswa kwezilimi zomdabu. Labo abanentshisekelo kwezemfundo baveza uvalo abanalo ngakwezezimali uma kuza ekufukuleni izilimi zomdabu, zibe izilimi zokufunda nokufundisa. Bathi ushintsho kanye nemizamo yokwenza izilimi zomdabu zibe yizilimi zokufundisa kungadla izindodla zemali. Phakathi kwezindleko abazibalayo kukhona ezokukhiqiza izinsizakufunda nokufundisa. Enye yezinhlosongqangi zocwaningo kube wukuhlola ukuthi yini eyenzeka ezindlini zokufundela. Kusetshenziswe izingxoxo, izingxoxo zamaqoqo kanye nokubukela ukuthola izimpendulo nengqikithi yale mibuzo: 1.) Ithini imibono nemizwa yabafundi kanye nothisha ngolimi olusetshenziselwa ukufunda, ukufundisa kanye nokuhlolwa



ezindlini zokufundela kulezi zikole? 2.) Babhekana kanjani nezinsalelo zolimi ezindlini zokufundela uma ngabe zikhona? Ingabe iqhakambisa ziphi izilimi inqubomgomo yolimi kulezi zikole?

Lolu cwaningo luvundulule ukuthi nembala isekhona inkinga yokungabibikho kokulingana kwezilimi ezikoleni zakulesiya sifundazwe, lokhu kwenzeka nje yize noma zikhona izinhloko ezibekiwe nguHulumeni, ezikucacisayo ukuthi izilimi zomdabu sezisemthethweni (isiZulu & isiSuthu) kumele zisetshenziswe ngokulinganayo nalezo zabelumbi. Lokhu kuphinde kuveze ngokusobala ukuthi abukabibikho ubulungiswa obuphathekayo kanye noshintsho olubonakalayo yize sekuphele iminyaka engamashumi amabili nangaphezulu kubusa uhulumeni wentando yabantu; ome phezu kwesisekelo sobulungiswa (*social justice*). Lokhu kungoba isiNgisi nesiBhunu, esifundazweni sase-*Free State*, kusayizona zilimi ezisadla ubhedu ikakhulukazi kwezemfundo.

Ngaphansi kwesihloko ebesihlola ukuthi inqubomgomo yolimi iqukethe ini kanjalo nemizwa yothisha nabafundi ngayo, siye sabheka noma sabukela okwenzeka ezindlini zokufundela ngenhloso yokuhathanisa indlela izilimi ezisetshenziswa ngayo. Lokhu kube sekusiholela ekutheni sibheke umthelela wokusetshenziswa kwezilimi ezisetshenziswa emakilasini. Kwase kuvela ukuthi othisha nabafundi ababahlale olimini lwesiNgisi. Kuvelile ngokusobala ukuthi othisha bayazi ukuthi ikhona inkinga yolimi ezindlini zokufundela abafundi kanye nothisha ababhekene nayo. Othisha bayakuvuma futhi ukuthi inqubomgomo yezikole zabo imisa ulimi lwesiNgisi njengolimi lokufunda, ukufundisa nokuhlola. Lokhu kuyabahlula ngoba bazithola bephokeleka ukuxuba izilimi ukuze abafundi baqonde izifundo zabo. Bazizwa behlukumezeka ngoba benengcindezi yokufezekisa inqubomgomo yolimi yezikole zabo, kepha ngenxa yezingqinamba zolimi ezindlini zokufundela bazithola beyizihluleki.

Ucwaningo likuqikelelile ukuthi bonke othisha abangababambiqhaza kulolu cwaningo bangothisha abafundisayo ezikoleni futhi-ke akekho ofundisa isiNgisi kubona. Ngesikhathi sezingxoxo nothisha ngabanye, abayishumi ngezinsuku ezahlukeneyo, izimpendulo zothisha abayisithupha zikhombisa ukuthi iningi lothisha bezifundo eziphathelele nengqikithi ethile (*content subjects*) bayahluleka ukufundisa uma bezofundisa ngesiNgisi sodwa. Lokhu kuba nomthelela omubi ngoba uthisha uvele angakwazi ukufundisa ngesiNgisi lokhu kwenza abafundi balahlekelwe ukuthi uthisha ufuna ukuthini, kanye nolwazi abaludingayo luyalahleka.

Ngesikhathi socwaningo othisha bakuvumile ukuthi inqubomgomo yolimi yezikole zabo ayilandelwa ngokugcwele. Lokhu kwenzeka ngoba inqubomgomo yalezi zikole ithi ulimi lwesiNgisi yilona limi lokufunda, ukufundisa kanye nokuhlola. Kodwa ngenxa yokuthi bayidlanzana kakhulu othisha abakwazi ukufundisa ngolimi lwesiNgisi ngendlela yokuthi abafundi baqondisise lonke ulwazi ngokugcwele nangokufanele, othisha bagcina sebekhuluma noma sebefundisa ngesiZulu noma ngesiSuthu. Bakhona abacwaningi abanenkolelo kanye nalo mbono wokuthi othisha kuyabachitha ukufundisa ngolimi lwesiNgisi. UWright (2002) kanye noQorro (2004) bangabanye babacwaningi abaveza ukuthi ukufundisa kothisha ngesiNgisi kuyinkinga ngisho kubona othisha imbala. Okusemqoka kakhulu ukuthi othisha uma befundisa bafundise imfundo eseqophelweni elamukelekile. Yingakho nje inhlangano i-*Association for the Development of Education* (ADEA) (2004) kanye nongoti bolimi abafana noWolff (2011) begcizelela ukuthi ulimi lwebele yilona limi kuphela oluwulimi olufanele lokufunda nokufundisa. Baqhuba bathi ulimi lwebele olukwazi ukufukula izinga lemfundo libe seqophelweni elifanele.

Ziningi kakhulu izinkinga kanye nezingqinamba othisha ababhekana nazo ezindlini zokufundela ngenxa yolimi. Yingakho-nje bekhulume ngazwi linye nabafundi uma bethi ukusetshenziswa kwesiZulu nesiSuthu, njengoba zivele ziyizilimi zabo zebele kuwusizo olukhulu, uma bezisebenzisela ukufunda, ukufundisa nokuhlola. Othisha bakhulume ngazwi linye uma bethi kunesidingo esikhulu sokuthi izilimi zebele zomdabu base-Afrika zisetshenziswe ukufunda izifundo eziyisiNgisi (*content subjects*). Ngokwabo izilimi zebele zomdabu base-Afrika zifana nokuthi ziyisibhaxa sokukhwela ngesikhathi kwakhiwa ulwazi (*scaffolding*), ngaleyo ndlela zibaluleke kakhulu ukulekelela ukufunda nokufundisa. Lokhu bakusho ngoba izilimi zebele zomdabu base-Afrika ziyakulekelela ukufunda kube okuhle futhi kube ngokuseqophelweni eliphezulu nelifanelekile. Yiso lesi sizathu esenze abanye othisha bebonise umcwaningi ngobufakazi obubonakalayo bokuthi kuliqiniso ukuthi bayazisebenzisa izilimi zomdabu zase-Afrika uma befundisa izifundo eziyisiNgisi, ukwenzela ukulekelela ukuqonda kwabafundi .

Okunye okube yisimanga ukubona izimpendulo zabafundi zifana nezothisha lapho zombili lezi zinhlangothi zikubona kuyinto ebaluleke kakhulu ukusetshenziswa kwezilimi zebele zomdabu base-Afrika uma kufundwa ezindlini zokufundela, yize noma lokhu kungahambisani nenqubomgomo yezikole zabo. Lokhu kufakazela uProbyns nabanye (2002) uma ethi ngaphandle kokusetshenziswa kwezilimi zebele zomdabu base-Afrika njengezilimi zokufunda,

ukufundisa nokuhlola, imfundo iba lukhuni. Nalapho khona eqhubeka ethi kuba nzima kakhulu kulezi zifundo eziphathelene nengqikithi ethile (*content subjects*), lapho inhloso enkulu yalezi zifundo kuwukuthi abafundi baqondisise ingqikithi yaso qobo isifundo. Lokhu kuphinde kuhlobane namazwi kaFerguson (2009) lapho ethi ulimi lwebele kanjalo nalolo lokufika noma lwangaphandle zisebenza kangcono njenge sibhaxa sokukhwela ukuze kufinyeleleke esicongweni solwazi (*scaffolding*). Ngesikhathi sezingxoxo ezihlonziwe nabafundi kuvelile ukuthi iSizulu neSisuthu ziba ngamathuluzi okufinyelela olwazini olusha (*scaffolding*).

Umcwaningi ube esefuna ukwazi ukuthi maqhinga mani noma bazisebenzisa kanjani izilimi zomdabu zase-Afrika othisha nabafundi ezindlini zokufundela yize inqubomgomo yolimi yalezi zikole ingakuvumi lokhu. Kwesinye sezifundo (*lessons*) uthisha esebenzise imibuzo yesifundo esedlule eyisiNgisi isizathu salokhu yingoba imibuzo ebibhalwe ngeSingisi kanti futhi bekuyimibuzo efuna izimpendulo eziyigama elilodwa, lapho abafundi bengaphoqelekile ukuthi banabe ngezimpendulo zabo. Ebese kuthi uma efika emibuzweni ephoqeleyo ukuthi banabe noma bachaze kabanzi ngezimpendulo zemibuzo, uthisha ubesebenzisa iSizulu.

Ngesikhathi sesifundo zonke izincazelo zamatemu kanye nezinjulalwazi zesifundo uthisha uzifundise ngesiNgisi waphinda wazibhala ngesiNgisi kepha wase ezichaza ngesiZulu. Esikhathini esiningi abafundi bebebuzela imibuzo ngesiZulu, uthisha ebese ephendula ngesiZulu afake nesiNgisi. Omunye wothisha eqala isifundo sakhe uye wazama ukufundisa ngesiNgisi, kodwa abafundi abalibambi iqhaza kunalokho bambuke nje, abanye bagwajaza uma ebabuza imibuzo. Lokhu kumbangela amahloni. Ngokuqhubeka kwesifundo ube esefundisa ngeSizulu esefaka neSisuthu, kepha wayigwema imibuzo eyayiphoqa ukuba abafundi bachaze noma banabe ngezimpendulo zabo. Kuthe lapho sekuphakathi nesifundo waqala wafundisa ngeSingisi kepha wasiphinda isifundo ngezilimi zomdabu base-Afrika, abafundi baphakamisa baphendula imibuzo balibamba neqhaza. Ngasekupheleni kwesifundo ushintshela ekutheni yonke incazelo yamagama kanjalo nesifundo sonke wasenza ngesiuulu nangesiSuthu.

Iningi labanye othisha basebenzise indlela efanayo naleyo esetshenziswe nguMokoena, kanye nabanye. Bebeqala izifundo zabo basebenzisa isiNgisi kodwa ngemuva kwemizuzu eyisishiyagalombili kuya kweyishumi nesithupha, ngokubona ukuthi abafundi bavele badwale nje, kwenza ukuthi bagcine sebelushintsha ulimi lokufundisa. Kuba yilapho abafundi beqala khona ukubamba iqhaza esifundweni, kuba sengathi ikhona eqala uthisha ukufundisa. Ubekhona nomunye uthisha oye watshengisa izimpawu zokuzama ukulandela inqubomgomo yolimi yesikole sakhe. Ukwenze lokhu ngokuthi azame ukusebenzisa isiNgisi esifundweni

sonke sakhe. Uzamile ukuthi asebenzisane nabafundi ngokuthi ababuze ngesiNgisi incazelo yama-*concept* asewafundisile esifundweni esedlule, wase ebuza nemibuzo engadingi incazelo ende. Imibuzo yakhe yonke uyibuze ngesiNgisi okwenze ukuthi babe yidlanzana kakhulu abafundi abenza imizamo yokuphendula ngesiNgisi. Iningi lalaba bafundi bebenovalo lokubuza imibuzo kuthisha. Okunye okuye kwaqapheleka ukuthi omunye wabafundi uthe uma ezama ukubuza umbuzo exuba isiZulu nesiNgisi ngasekuqaleni kwesifundo, wathola ukuthethiswa kanzima kabi. Iningi labafundi lehlulekile ukuphendula iningi lemibuzo ebuzwe nguthisha. Lesi yisibonelo esidweba isithombe esiphelele ngobubi bokusetshenziswa kolimi okungelona ulimi lwebele lwabafundi. Ngakho-ke kuyinto enhle ukuthi othisha bengalokhu belandela inqubomgomo yolimi yezikole zabo yize noma ngabe ingabasizi ukufundisa abafundi. Lokhu uVinthagen (2007) ukubiza nge- “*contrastive resistance*” ngoba kuwukuteleka okuhle okulekelela ukufezekiswa kwemiphumela emihle yemfundo.

Ngesikhathi senhlolombuzo nothisha kuvele ukuthi isizathu sokuthi baxube izilimi ngesikhathi befundisa, ngenye yamaqhinga okulwa nenkinga yokuhluleka kwabafundi ukuqondisisa isiNgisi. Inkinga iqala uma sekumele babhale ukuhlolwa noma izivivinyo ngoba kusuke kumele babhale ngesiNgisi. Lokhu kungona inqubomgomo yolimi kanye neyokubhalwa kokuhlolwa kulezi zikole inqubomgomo ethi akusetshenziswe isiNgisi. Abafundi bazithola benengcindezi ngoba ulwazi abanalo basuke kade bengaluncelanga ngesiNgisi, kanti siyabahlula. Lokhu-ke kudala ukuthi iningi labo lingaphumeleli ezifundweni zabo. Othisha bakuvezile ukuthi bavamisile ukuvumela abafundi ukuthi izimpendulo zabo zibe ngesiZulu noma ngesiSuthu uma bephendula ngomlomo kuphela.

Umcwaningi ube eseqonda ukuthi kungani othisha benza wonke amacebo kanye namaqhinga abawazamayo ukubhekana nenkinga yolimi lokufunda. Kodwa ngaphezu kwakho konke lokho, abafundi abaphumeleli ezifundweni zabo ngenxa yokuthi abakwazi ukweneka ulwazi abalucoshile ngesiNgisi, uma bebuzwa othisha ngemizwa nemicabango yabo ngokushayisana kwalokho okwenzeka ezindlini zokufundela kanye nenqubomgomo yezikole zabo. Babeke kwacaca ukuthi kumele ishintshe inqubomgomo yezikole, lolushintsho kumele lunike abafundi igunya lokuthi bafunde, bafundiswe futhi bahlolwe ngezilimi zabo zebele kulezi zikole. Bathi lokhu kuzoxazulula inkinga yeningi labafundi abahlulwa isiNgisi ithuba lokuthi babhale izivivinyo kanye nokuhlolwa kwabo ngezilimi zabo zebele.

Yibo othisha futhi abaveze ukuthi abafundi bamazwe afana ne-*China* ne-*Japan* ababi nenkinga yokuthi bangaphumeleli ukuhlolwa kwabo ngenxa yolimi, wonke umfundi ulwazi kahle ulimi lwakhe lwebele, okuwulimi lwabo lokufunda, ukufundiswa nokuhlolwa. Lapha-ke bahambisana noLincoln (2003:163) uma ethi, uma ngabe imfundo iyikusasa, kumele ulimi lube luyinqola yokuya kwikusasa.

Okunye okubaluleke kakhulu kulolu cwaningo yizinto ebezishiwo abafundi uqobo malungana nezinkinga ababhekene nazo ngexa yolimi ezindlini zokufundela. Baveze ukuthi inkinga yabo enkulu kunazo zonke ngesikhathi sokuhlolwa kuba wulimi. Izimpendulo zemibuzo zesivivinyo noma zokuhlolwa basuke bezazi kepha into ebahlulayo ukuzibhala ngesiNgisi. Ukuzama nokubhekana nale nkinga abafundi bathi bayaye baqale bazibhale ngesiZulu noma ngesiSuthu ephepheni elingasebenzi izimpendulo, ngaphambi kokuthi bazihumushele esiNgisini. Uma beqeda lapho bathata izimpendulo ezihunyushiwe bazibhale ebhukwini lesivivinyo noma lokuhlolwa. Inkinga yokuqala ngalokhu ukuthi kuyabahlula abafundi ukuthola amagama esiZulu nawesiSuthu angena khaxa ngesikhathi behumusha. Inkinga yesibili ukuthi uma sebehumushile izimpendulo zabo azibi yilokhu abasuke bekuqondile. Inkinga yesithathu ukuthi imizamo yabo yokuhumusha kudla esiningi isikhathi, yingakho esikhathini esiningi kuphela isikhathi abasuke besinikiwe bengayiphendulile yonke imibuzo.

Ngenxa yaleli qoqa elingenhla, kungaba umqondo ofanelekile nokahle ukuthi sifinyelele kulesi siphetho esilandelayo malungana nokutholwe yilolu cwaningo. Inkinga yokushaywa indiva kwezilimi zomdabu base-Afrika zize zingasetshenziswa njengezilimi zokufunda, ukufundisa nokuhlola idalwa ukuqhakambiswa kwezilimi zabelumbi, ikakhulukazi isiNgisi; yize noma sekubonakele ukuthi zidala ingcindezi nemiphumela emibi ezindlini zokufundela. Ngakho-ke kunesidingo esiphuthumayo sokulungisa lesi simo ngokuthi kushintshwe inqubomgomo yolimi yezikole ihambelane naleyo yezifundazwe kanye nekazwelonke. Lokhu kuzoqinisekisa ukuthi inqubomgomo yesifundazwe kanye nekazwelonke iyafezekiswa futhi iyalandelwa ngenhloso yokuthuthukisa izilimi zomdabu zase-Afrika zibe izilimi zokufunda, ukufundisa nokuhlola.

### **6.3 Ubuhle nezingqinamba zalolu cwaningo**

Lolu bekuwucwaningo lokuhlola ukusebenza kwenqubomgomo yolimi yesifundazwe ukuthi izikole ziyayilandela na kanye nemiphumela ekhona ngokulandelwa noma ukungalandelwa kwayo. Ucwaningo lukwenze ngempumelelo lokhu, ngenxa yokuthi kuvelile ukuthi izikole

ziba neyazo inqubomgomo yolimi egqugquzela ukusethenziswa kwesiNgisi kuphela, kanti lokhu kudala enkulu inkinga ezindlini zokufundela. Lokhu kube iyona ngqikithi ezingxenyeni eziningi zalolu cwaningo.

Ngale ndlela umcwaningi ubekuqikelela ukuthi angagudluki kokuyiyona ngqikithi yocwaningo. Lokhu kusho ukuthi umcwaningi akasukanga kokuyiyona ndawo lapho ucwaningo lugxile khona, okuwukuhlaziya ukusebenza kwenqubomgomo yolimi kazwelonke kanye naleyo yesifundazwe. Lokhu kubonakale nangezinjulalwazi ezisetsheziwe, injulalwazi egxekayo (*critical theory*) ekhuluma ngemicabango yabantu kanjalo nobunjalo bezinto emphakathini zibunjwa ngolimi. Injulalwazi egxekayo isebenza ngokuthembela ezindleleni zokucwaninga ezinokuxoxisana. Lokhu kubandakanya inhlolombuzo, ukubukela kanye nezingxoxo zamaqoqo ngenhloso yokuqinisa ukubonisana nokukhulumisana ngezinkinga ezikhona. Lokhu kuxoxisana kwenza umcwaningi kanye nababambi qhaza babambisane ukubuza ubunjalo bezinto kanye nokwenzeka kwazo. Inhloso yalokhu kusuke kuwukuvundulula amaqiniso athile ngenhloso yokuthi kube noshintsho uma kunesidingo salokho (Guba & Lincoln, 1994). Injulalwazi egxekayo inomqondo ophathelene nenkululeko kanye nobulungiswa lapho intando yabantu kanye nezimfuno zentando yeningi ziba sequlwini (Horkheimer 1993:22; Horkheimer 1972: 203).

Enye injulalwazi esetsheziwe kulolu cwaningo yinjulalwazi yokwenganyelwa kolimi *Language Management Theory (LMT)*. Phakathi kwezinto eziqashwa yi-*LMT* imithetho elawula ubudlelwano kanye nokuziphatha phakathi kwabantu kanye nezilimi zabo. Iqikelela nokuthi izilimi ezisemthethweni zinamandla alinganayo na. Ibe isibheka imithetho elawula ukusethenziswa kwezilimi ukuthi nembala iyalandelwa na noma iyaphulwa (Dovalil (2014). Nakuba ucwaningo lunabo ubuhle eligabisa ngabo, kodwa nezingqinamba zibe khona. Zikhona izinto ezingacwaningwa, imibono yabaphathi (*school management team-SMT*), isigungu esimele abazali ezikoleni (*school governing bodies*) kanye nabahloli. Bekungaba kuhle ukuthi lezi zinhlaka ezithatha izinqumo ezinkulu ngokumele kwenzeke ezikoleni libandakanyeke ocwaningweni. Lokhu bekungasiza ukuthi wonke umuntu othintekayo ekufundeni kwabafundi abe nemibono kanye nezixalulo ngesimo esicwaningwayo. Kodwa ngenxa yesikhathi zinjongo zocwaningo kanjalo nesimo sokusebenza kwazo lezi zinhlaka lokhu akubanga impumelelo.

## **6.4 Iziphakamiso ezimayelana nocwaningo olungenziwa, eziqondene noMnyango wezeMfundo, kanye neziqondene nenqubomgomo yolimi yaseNingizimu Afrika**

Njengoba isihlokwana siveza, iziphakamiso okuzokhulunywa ngazo lapha yilezo ezimayelana nocwaningo olungenziwa noma olungalandela lolu, nalezo eziqondene noMnyango WezeMfundo, kanye neziqondene nenqubomgomo yolimi yezwe laseNingizimu Afrika.

### **6.4.1 Iziphakamiso ezimayelana nocwaningo olungenziwa**

Izingqinamba njengokuba kuxoxiwe ngazo esigabeni esingenhla, zigqamisa izinto eziningi ezibalulekile mayelana nenqubomgomo yolimi yezikole kanye nomthelela eziba nayo emfundweni yabantwana. Lokhu kusho ukuthi kuningi okufanele kucwaningwe mayelana nezizathu zokungasetshenziswa kwezilimi zomdabu base-Afrika kanye nomthelela lokhu okuba nayo emiphumeleni yabafundi kanjalo nokushiya kwabo isikole bengakagodi izifundo zabo. Lokhu kungasho ukuthi umcwaningi kumele achithe isikhathi esiningi ezikoleni, ezama ukulekelela abaphathi bezikole, othisha, abafundi, nesigungu esimele abazali ezikoleni (*school governing bodies*) kanye nabahloli, abheke ukuthi imizamo yakhe iyawuveza yini umehluko, aphindaphinde ukuhlola kabusha njalo nje lapho ekade ezama ukuhlola ukusetshenziswa kwezilimi zomdabu zase-Afrika njengezilimi zokufunda, ukufundisa nokuhlola njengendlela entsha yokufundisa ukuthi iyasebenza yini, aphinde akubukeze, kuze kube imiphumela isiyabonakala ivuna izithelo ezinhle kothisha nakubafundi. Okubalulekile ukuthi lolu cwaningo kube oluzohlomulisa abafundi kanye nothisha ngoba yibo abakhahlamezeke kakhulu ngokwenzeka ezindlini zokufundela.

Lokhu kungasho ukuthi kungancomeka ukuba kwenziwe ucwaningo olungaba yi-*action research*, lapho umcwaningi engenza imizamo engaba wusizo ekulekeleleni umphakathi njengabantu ababa yisigungu sabazali bezikole (*school governing bodies*), abaphathi bezikole kanye nabahloli ukuthi baqale baqonde izinkinga zolimi ezindlini zokufundela kanye nomthelela wokungalandelwa kwenqubomgomo yolimi kazwelonke.

## **6.4.2 Iziphakamiso eziqondene noMnyango WezeMfundo kanye nenqubomgomo yaseNingizimu Afrika**

### **6.4.2.1 Iziphakamiso eziqondene noMnyango WezeMfundo yamabanga aphansi**

Kungaba kuhle ukuthi uMnyango WezeMfundo ulekelele umphakathi, isigungu esimele abazali ezikoleni (*school governing bodies*) kanye nabaphathi bezikole ngokuthi babe nemikhankaso efundisayo ngokubaluleka kobuliminingi. Le mikhankaso mayijwayeleke yaziwe, kuxoxwe nangamacebo azofukula izinga lemfundo kanye nemiphumela yabafundi ezikoleni. Makube nemihlangano ehlalayo njalo ezobandakanya abafundi kanye nothisha lapho bezoxoxa khona ngezinkinga zolimi ababa nazo ezindlini zokufundela, ezidalwa inqubomgomo yolimi.

### **6.4.2.2 Iziphakamiso eziqondene nenqubomgomo yolimi yaseNingizimu Afrika**

Kuliqiniso elingephikwe ukuthi ungakhona umehluko uma uHulumeni wezwe laseNingizimu Afrika engayisukumela ngesivini indaba yokulinganiswa kwezilimi zaseNingizimu Afrika. Lokhu kuhlenganisa ithimba elingathunyelwa ukubuyekeza inqubomgomo yolimi yezikole jikelele, kanye nokuba kubhekisiswe ukuthi khambi lini elingaba yisixazululo ekuqinisekiseni ukuthi inqubomgomo yolimi kazwelonke iyalandelwa kuwo wonke amazanga omphakathi. (Isibonelo: ezikoleni –ukulwa namazinga okungaphumeleli kwabafundi, nakuzo zonke ezinye izikhungo zikahulumeni mhlawumbe-ke nalezo okungesizo ezikaHulumeni-ngenhloso yokugqugquzela ubuliminingi kanye nobulungiswa). Cishe lemizamo ingadala nokuthi ke kwehle ukuhlukumezeka ngenxa yezilimi zabo ezingesona isiNgisi, ukuze izilimi zabomdabu base-Afrika zibonakale zibalulekile futhi zithandeke nakubona uqobo abanini bazo.

INingizimu Afrika ibhekene nenselelo enkulu yokuvala igebe elikhona phakathi komphakathi, njengoba iyizwe eligqugquzela ubumbano kanye nobulungiswa. Ukusetshenziswa kwezilimi zomdabu base-Afrika ngokulinganayo ezindlini zokufundela, kungalivala leli gebe futhi kugqugquzele phambili intuthuko nobulungiswa. Lokhu kungoba izilimi zomdabu base-Afrika zisalokhu zicindezelwe okuholela ekucindezelekeni kwabanikazi bazo, kanti ekubeni abanikazi balezi zilimi yibo abaningi ezifundazweni kanye nasezweni lonke.



## **6.5 Isiphetho sokugcina ocwaningweni**

Lesi besekuyisahluko sokugcina socwaningo esigoqa konke obekuyimiqaguliswano ngokubaluleka kolimi ezindlini zokufundela. Kulesi sahluko ngixoxile kafushane ngemiphumela yocwaningo. Okwesibili ngaxoxa ngalokho okube yigalelo lalolu cwaningo ngokubaluleka kokusetshenziswa kolimi lokufunda, ukufundisa nokuhlolwa ezikoleni ikakhulukazi emazingeni ayisisekelo sezemfundo. Okwesithathu ngiphinde ngaxoxa ngokubaluleka nangezingqinamba zalolu cwaningo. Ngaphezu kwalokhu ngenze iziphakamiso ezimayelana nocwaningo olungalandela emuva kwalolu. Ngingeke ngazishiya ngaphandle izincomo lapho uMnyango WezeMfundo kanye noHulumeni kudingeka khona bangenelele mayelana nenqubomgomo yolimi yezikole emazingeni ayisisekelo kwezemfundo, ikakhulukazi indlela ezisebenza ngayo kanjalo nokubaluleka kwazo, okubalwa kuzo isiZulu nesiSuthu njengezilimi zasekhaya, kwiningi labafundi.

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## IZELEKO (*APPENDICES*)

### ISELEKO 1: I-OBSERVATION SCHEDULE

Grade:

Group:

Date and time:

Teacher:

Focus of observation:

Resources:

<i>Lesson Plan</i>	<i>Lesson Structure</i>

The nature of the classroom:

.....

.....

.....

.....

.....

.....

Classroom interaction

General

comments:

.....

.....

.....

.....

.....

.....

.....

.....Specifics: (be descriptive) note time, setting, seating arrangement, routine followed in class, teacher's movement during the lesson, how is the lesson taught, Language used, ways of teaching, materials used, body language, interactions, etc.

ACTUAL OBSERVATION

**INTERPRETATION****PRELIMINARY**

<b>Time</b>		At what time is the reading lesson taught? In what order do things happen? Is there a reason for this?
<b>Objectives</b>		Are objectives of the lesson clearly set?
<b>Lesson Plan</b>		Is the lesson planned? How is its organisation?
<b>Content Covered</b>		What content is being covered in this lesson? How is it taught?
<b>Seating arrangement</b>		Does the seating arrangement allow children to work as groups? Is the teacher able to move freely between the groups of children? Is everyone able to access the written materials?
<b>Settings</b>		What is the nature of the classroom? How is the environment in the classroom? What resources are present?

<b>Length of Time</b>		How long does each activity take place?
<b>How language is used</b>		How is the language used? Is there a reason for that?
<b>Body language</b>		What body language is used? How is it used? Is there a reason for that?
<b>Teachers &amp; Learners</b>		Who is present? What type of persons are they? How old are they?
<b>Activities / Routine followed in class</b>		What is going on? What is the teacher doing? What are the learners doing?
<b>Atturances &amp; Action</b>		What is the teacher saying to the learners? How is she saying it? Why is she saying it?
<b>Resources</b>		What resources are present? How are they used?
<b>Library</b>		Is the library available? Does the teacher and learners visit the library? Does it have the school language policy?

## ISELEKO 2: INCWADI YOMNYANGO WEZEMFUNDO WASE-FREE STATE

Enquiries: Motshumi KK  
Reference: Lethena/Approval 2014  
Tel: 051 404 9290  
E-mail: motshumikk@edu.fs.gov.za



education  
Department of  
Education  
FREE STATE PROVINCE

### OFFICE OF THE DIRECTOR: STRATEGIC PLANNING, POLICY & RESEARCH

17 June 2014

Mr.Gumbi PP

#### RE: APPROVAL TO CONDUCT RESEARCH IN THE FREE STATE DEPARTMENT OF EDUCATION:

1. This letter serves as an acknowledgement for receipt of your research request in the Free State Department of Education.
2. Research topic: **Language policy implementation in South Africa: Language of teaching and learning in the Free State Schools of Harrismith, Free State.**
3. Approval is granted for you to conduct research in the Free State Department of Education.
4. This approval is subject to the following conditions:-
  - 4.1 The names of participants involved remain confidential.
  - 4.2 The structured questionnaires are completed and the **interviews are conducted outside normal tuition time or during free periods.**
  - 4.3 This letter is shown to all participating persons.
  - 4.4 A bound copy of the research document and a soft copy on a computer disc should be submitted to the Free State Department of Education (Strategic Planning, Policy Development & Research).
  - 4.5 You will be expected, on completion of your research study, to make a presentation to the relevant stakeholders in the Department.
  - 4.6 The attached ethics document must be adhered to in the discourse of your study in our department.
5. The costs relating to all the conditions mentioned above are your own responsibility.
6. You are requested to confirm acceptance of the above conditions in writing, within seven days after receipt of this letter. Your acceptance letter should be directed to:

**DIRECTOR: STRATEGIC PLANNING, POLICY DEVELOPMENT AND RESEARCH,  
Old CNA Building, Maitland Street OR Private Bag X20565, BLOEMFONTEIN, 9301**

Thank you for choosing to research with us. We wish you every success with your study.

Yours faithfully,

**Mothebe MJ –Director: Strategic Planning, Policy & Research.**

Directorate: Strategic Planning, Policy Development & Research - Private Bag X20565, Bloemfontein, 9300 – Room 301, Old CNA building,  
Charlotte Maxeke, Bloemfontein 9300 - Tel: 051 404 9283/ Fax: 086 6678 678 E-mail: [research@edu.fs.gov.za](mailto:research@edu.fs.gov.za)

[www.education.fs.gov.za](http://www.education.fs.gov.za)

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**OFFICE OF THE DIRECTOR:  
STRATEGIC PLANNING, POLICY AND RESEARCH**

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Mr.Gumbi PP

17 June 2014

Sir

**RE: ETHICAL REQUIREMENTS: FREE STATE EDUCATION**

The scientific research enterprise is built on a foundation of trust and that the reports by others are valid. The reports should reflect an honest attempt by the researcher to describe the world accurately and without bias; this trust will endure only if the researcher devotes himself or herself to exemplifying and transmitting the values associated with ethical research conduct.

There are many ethical issues to be taken into serious consideration when conducting research. The Free State Department of Education believes that the researchers conducting research in this department would, amongst others, adhere to the following ethical conduct:

**1. ETHICS: GENERAL APPLICATION:**

- Researchers need to be aware of having the responsibility to secure the actual permission and interests of all those involved in the study;
- They should not misuse any of the information discovered;
- There should be a certain moral responsibility maintained towards the participants;
- There is a duty to protect the rights of people in the study as well as their privacy and sensitivity;

- The confidentiality of those involved in the observation must be carried out, keeping their anonymity and privacy secure;
- Which institution dictated the ethical clearance guidelines
- Does research embrace Corporate Social Responsibility (CSR)?
- Does research create space for people development and empowerment?
- Does the research amplify/allow the voice of the participants?
- Is collective plurality enhanced?

## 2. ETHICS: INHERENT PRINCIPLES

- Has reliability been given attention?
- Was the importance of the research made known to the Education Department and the targeted participants?
- Are the following values contained in the study: trust, fairness, integrity, obligation and confidentiality?

## 3. ETHICS: DEVELOPMENT OF VALUES.

- Is the value of transparency considered, how?
- Is the research committing to deliver the intended promise as informed by the objectives?
- Does the research accentuate the values of reputation and respect, how?

Thank you for researching with Free State Education

Kind regards



**M.J. MOTHEBE -Director: Strategic Planning, Policy & Research.**



Enquiries: Motshumi KK  
Ref.Gumbi Notification Research/2014  
Tel. no: 051 404 9290  
E-mail: [motshumikk@edu.fs.gov.za](mailto:motshumikk@edu.fs.gov.za)



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**THE OFFICE OF THE DIRECTOR:  
STRATEGIC PLANNING, POLICY DEVELOPMENT & RESEARCH**

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TO: The Director

17 June 2014

Thabo Mofutsanyana Education District

Madam

**RE: NOTIFICATION OF A RESEARCH PROJECT IN YOUR DISTRICT  
By:Mr.Gumbi PP**

1. The above-mentioned subject refers.
2. The candidate herein referred to has been granted permission to conduct research by the Strategic Planning, Policy Development & Research Directorate.

**Topic: Language policy Implementation in South Africa:Language of teaching and learning in the schools of Harrismith, Free State Province**

Schools involved:Harrismith Secondary School;Ntabazwe Secondary School and Harrismith Primary School.

Target population:Grade 8-12 and Grade 1-7.

3. Research benefits:Provide guidelines to Free State Education on the language implementation as informed by the Language Policy of the province.
4. A bound copy of the research document will be forwarded to Strategic Planning, Policy Development & Research, and be made available at the Free State Education Library in Bloemfontein at Charlotte Maxeke Street, Syfrets Building.

Yours faithfully,

**M. J. Mothebe -Director: Strategic Planning, Policy & Research**

### ISELEKO 3: INCWADI YENKAMBISO ELUNGILEYO (ETHICAL CLEARANCE)



15 February 2016

Mr Patrick Phephani Gumbi 9408181  
School of Arts  
Howard Collge Campus

Dear Mr Gumbi

Protocol reference number: HSS/1371/015D

Project Title: Ukusetshenziswa Kollimi Lokufunda, Ukufundisa Nokuhlolwa Ezikoleni zaseHarrismith, Esifundazweni saseFreyiStata

#### Full Approval – Expedited Application

In response to your application received 30 September 2015, the Humanities & Social Sciences Research Ethics Committee has considered the abovementioned application and the protocol has been granted **FULL APPROVAL**.

Any alteration/s to the approved research protocol i.e. Questionnaire/Interview Schedule, Informed Consent Form, Title of the Project, Location of the Study, Research Approach and Methods must be reviewed and approved through the amendment /modification prior to its implementation. In case you have further queries, please quote the above reference number.

**PLEASE NOTE:** Research data should be securely stored in the discipline/department for a period of 5 years.

The ethical clearance certificate is only valid for a period of 3 years from the date of issue. Thereafter Recertification must be applied for on an annual basis.

I take this opportunity of wishing you everything of the best with your study.

Yours faithfully

.....  
Dr Shenuka Singh (Chair)  
Humanities & Social Sciences Research Ethics Committee

/pm

Cc Supervisor: Professor N Hlongwa  
Cc Academic Leader Research: Dr Nicola Jones  
Cc School Administrator: Ms Debbi Bowen

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Humanities & Social Sciences Research Ethics Committee

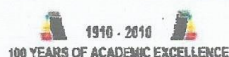
Dr Shenuka Singh (Chair)

Westville Campus, Govan Mbeki Building

Postal Address: Private Bag X64001, Durban 4000

Telephone: +27 (0) 31 260 3587/8350/4557 Facsimile: +27 (0) 31 260 4808 Email: [ximbap@ukzn.ac.za](mailto:ximbap@ukzn.ac.za) / [snvmanm@ukzn.ac.za](mailto:snvmanm@ukzn.ac.za) / [mohung@ukzn.ac.za](mailto:mohung@ukzn.ac.za)

Website: [www.ukzn.ac.za](http://www.ukzn.ac.za)



Forming Campus: Edgewood Howard College Medical School Pietermaritzburg Westville

## ISELEKO 4: INCWADI KAMPHATHI SIKOLE



### Letter of Consent to the Principal

Dear Principal

#### **Project Title: Language Policy Implementation in South Africa**

My name is Patrick Phephani Gumbi, and I am a PhD student at the University of KwaZulu-Natal (UKZN). I am conducting a research on language Policy Implementation in South Africa: Language of teaching and learning in the Harrismith schools under the supervision of Prof. Nobuhle Hlongwa, the dean of school of teaching and learning. The Provincial department of Education has granted approval to conduct research. A copy of their approval is contained with this letter. I invite you to consider taking part in this research. This study will meet the requirements of Research Ethics Committee (Human) of the UKZN.

#### **Aims of the research**

The research aims to:

- Collect data on general views of both learners and teachers on language policy
- Challenges towards the implementation of the language policy

#### **Significance of the Research Project**

The research is significant in three ways:

1. It will provide information to the department of Education about language policy practices in the Free State Province in general.
2. It will provide schools, learners and teachers with greater understanding about the language policy.

#### **Benefits of the Research to schools**

1. Dissemination of results to schools and the Free State Department of Education
2. The results will inform practical language policy framework for the curriculum of the school.

#### **Research Plan and Method**

Permission will be sought from the learners and their parent's prior participation in the research. Only those who consent and whose parents consent will participate. All information collected will be treated in strictest confidence and neither the school nor individual learners will be identifiable in any reports that are written. Participants may withdraw from the study at any time without penalty. The role of the school is voluntary and the school principal may decide to withdraw the school's participation at any time without penalty. If a learner requires support as a result of their participation in the survey steps can be taken to accommodate this.

### **School Involvement**

Once I have received consent to approach learners to participate in the study, I will

- Arrange for informed consent to be obtained from participant's parents
- Arrange a time with your school for data collection to take place
- Obtain informed consent from participants

Thank you for taking the time to read this information

Patrick Phephani Gumbi  
Researcher  
UKZN-Howard College  
Yours Faithfully

Prof. Nobuhle Hlongwa  
Supervisor  
UKZN-Howard College

.....  
Patrick Phephani Gumbi

## ISELEKO 5: INCWADI YOMZALI



Incwadi yomzali yokuvuma ukuba untwana abambe iqhaza

Letter of Consent to a Parent

Dear Parents,

Mzali othandekayo,

*We would like to include your child in a research project on the implementation of the language policy in the schools in Harrismith, Free State. This study will be conducted by a researcher from The University of Kwazulu-Natal, a Lecturer in the University of the Free State.*

Sithanda ukuba ingane yakho ibambe iqhaza kwi-project yocwaningo olumayelana neNqubo-Mgomo yolimi ezikoleni zase Harrismith, Free State. Lolu cwaningo luzokwenziwa ngumcwaningi wase-University of KwaZulu-Natal, ophine abe nguthisha wase Nyuvesi yase FreyiStata, eQwaQwa.

*Each student will participate in one session. All sessions will be held in a room in your child's school during non-instructional hours (e.g. before or after school, lunch, recess, etc.). Each session will last between 25 and 30 minutes. Each session will involve audio taping your child activities in language engagement and use with other schoolmates.*

Umfundi ngamunye uzoba neqhaza elilodwa kumhlangano. **Kuwo wonke umhlangano uzoba sendlini yesikole. Lokhu kwenzeka phakathi kwezikhathi okungezona zokufunda (isib. ngaphambi noma ngemva kwesikole, ikhefu-lase mini, njll).** Sizothatha isikhashana esingaba imizuzu engu 25 no 30. Kuzobandakanya ama audio taping ngesikhathi senza lolucwaningo ngesikhathi ingane yakho yenza imisebenzi yolimini nabanye abafundi.

*Only the researcher will have access to the information collected in this project, which will be kept in locked storage at the university for a period of seven years following the completion of*

*the research. Neither your name nor your child's name will appear in any reports of this research. You have a right to review a copy of any survey, questionnaire, checklist, etc. being administered to your child. Participation in this project is voluntary and involves no unusual risks to you or your child. You may rescind your permission at any time with no negative consequences. Your child can refuse to participate or withdraw from the project at any time with no negative consequences (e.g. their grades, right to receive services, etc.).*

Ngumcwaningi kuphela oyokwazi ukufinyelela kulolulwazi oluqoqwe kuleli projekthi, oluyobe selugcinwe ku sitoreji esivaliwe seNyuvesi; isikhathi esingange minyaka eyisikhombisa kulandela ukuphothulwa kocwaningo. Alikho igama phakathi kwelakho noma lengane yakho eliyovela kunanoma yimiphi imibiko yalolu nocwaningo. Unelungelo lokubuyekeza ikhophi yalolucwaningo, Inhlolovo, uhlu, njll okunikwe ingane yakho. Ukubamba iqhaza kule phrojekthi kungu kuzithandela futhi akukho ingozi engavelela wena noma ingane yakho. Ungase uhoxise imvume yakho nanoma ingasiphi isikhathi futhi kungenzeki lutho olubi. Ingane yakho inelungelo lokunqaba ukubamba iqhaza noma ukuhoxa kulolu hlelo nganoma isiphi isikhathi futhi kungenzeki lutho olubi (isib. amamaki, ilungelo lokuthola ukusizakalo, njll).

*Your child's participation in the project will help us develop better methods of teaching and learning and treating language comprehension problems that may hinder a child's academic progress.*

Iqhaza elizobanjwa ingane yakho kule projekthi liyosisiza ukuthuthukisa izindlela ezingcono zokufundisa nokufunda kanye nokwelapha izinkinga ekuqondeni izilimi ezingase zithuthukise impumelelo yezingane ezifundweni.

*If you agree to let your child participate, please indicate this decision on the following page and send that back to the class teacher. If you have any questions about this research or would like to review the (survey, questionnaire, checklist, etc.) prior to providing consent, please feel free to contact me at 058 718 5409 or my supervising Professor N.Hlongwa, at 031 260 1065.*

Uma uvuma ukuthi ingane yakho ibambe iqhaza, sicela ukhombise isinqumo sakho ekhasini elilandelayo bese ulithumela emuva kuthisha ekilasini. Uma unemibuzo mayelana nalolu cwaningo noma ungathanda ukubuyekeza (Ucwaningo, Inhlolovo, uhlu, njll) ngaphambi kokunikeza kwemvume, sicela ukhululeke ukuxhumane nami kulezi zinombolo: 0726460339 noma umqondisi wami USolwazi N.Hlongwa, at 031 260 1065.

Sincerely,

Ozithobayo,

**Patrick Phephani Gumbi**

---

*Please indicate below your decisions regarding the various parts of this research project:*

Sicela ukhombise ngezansi izinqumo zakho mayelana nezingxenye ezahlukene zomsebenzi wocwaningo:

***I give my permission for the items checked "Yes" below:***

\_\_\_\_\_ (Parent/Guardian Printed name)

\_\_\_\_\_ (Child's Name Printed in Full)

\_\_\_\_\_ (Parent/Guardian signature)

\_\_\_\_\_ Date

**Yes      or      No**

\_\_\_\_\_ *My child's participation in this research project.*

\_\_\_\_\_ *Interviewing my child's teacher.*

\_\_\_\_\_ *Videotaping of my child.*

\_\_\_\_\_ *Audiotaping of my child.*

***Please return this page to the class teacher.***

**Nginika imvume kulezinto ezifakwe "Yebo" ngezansi:**

\_\_\_\_\_ (Umzali/Umqaphi womntwana: Bhala igama)

\_\_\_\_\_ (Amagama Omntwana Aphelele)

\_\_\_\_\_ (Umzali /Umqaphi womntwana: Isiginesha)

\_\_\_\_\_ Usuku

**Yebo noma cha**

\_\_\_\_\_ Iqhaza ingane yami kule phrojekthi ucwaningo.

\_\_\_\_\_ Ukuxoxa nothisha wengane yami.

\_\_\_\_\_ Video taping ingane yami.

\_\_\_\_\_ Audiotaping ingane yami.

**Sicela ibuyele kuthisha ekilasini.**



## ISELEKO 6: INCWADI YOKUNXENXA UMHLANGANYELI



### Letter of Consent to a Participant

#### Incwadi yokuvuma ukuba Umhlanganyeli

Dear Participant

Sawubona Mhlanganyeli

*This informed consent is for participants in schools where the research will take place. These participants have been invited to participate in this research study titled **Language Policy implementation in South Africa: Language of teaching and learning in Harrismith Schools, Free State Province**. This research project is conducted by Patrick Phephani Gumbi, a PhD student in the school of Arts, University of KwaZulu Natal. The first objective is to investigate the implementation of the language policy in Harrismith schools. The second objective is to collect the general views of both teachers and learners on the use of language during teaching and learning.*

Le ncwadi yesicelo mvume ngeyokuba ubambe iqhaza ezikoleni lapho ucwaningo lwenzeka khona. Abahlanganyeli bacelewa ukuba babambe iqhaza kulolu cwaningo osihloko salo simayelana ne **Nqubo-Mgomo yolimi eNingizimu Afrika: Ulimi lokufunda nokufundisa ezikoleni zase Harrismith , Free State Province**. Lerisheshi izokwenziwa ngu Patrick Phephani Gumbi, umfundi we PhD esikoleni se Zobuciko , iNyuvesi yakwa KwaZulu Natal. Injongo yokuqala ukuphenya ngokulandelwa kweNqubo-Mgomo yolimi ezikoleni zase Harrismith. Injongo yesibili ukuqoqa imibono jikelele yabo thisha nabafundi ngokusetshenziswa kolimi ngezikhathi zokufunda nokufundisa

*Your participation in this research is entirely voluntary. There are no risks associated with your participation in this research and there will be benefit for the department of Education. We will not be sharing information about you to anyone outside of the research team. The information that we collect from this research project will be kept private. You do not have to take part in this research if you do not wish to do so, and choosing to participate will not affect you in any way. You may stop participating in the interview at any time that you wish without you being affected.*

Ukuzibandakanya kwakho kulolu cwaningo kuyinto ngokuphelele yokuzithandela. Ayikho ingozi ehlobene nokubamba kwakho iqhaza kulolu cwaningo futhi kuyoba inzuzo yoMnyango wezeMfundo. Ngeke kwaba khona ulwazi ngawe kunoma ubani ngaphandle kwe qembu labacwaningi. Ulwazi esilukoqile ngawo lomsebenzi wocwaningo luzohlala ngasese. Awuphoqelekile neze ukubamba iqhaza kulolu ucwaningo kepha kungukufisa kwakho ukwenza kanjalo, futhi uyazikhethela ukubamba iqhaza. Kungeke kukuthinte wena nganoma iyiphi indlela. Unelungelo lokuyeka ukubamba iqhaza kulolu cwaningo nanoma ingasiphi isikhathi.

*This consent letter may contain words that you do not understand; please ask the researcher for clarification. For any information about this research, you can contact my academic supervisors as follows;*

Uma ngabe le ncwadi yemvume ingase ibe namagama wena ongawaqondi; cela umcwaningi ukuthi ukucacisele. Uma udinga ulwazi mayelana nalolu cwaningo, ungaxhumana nomqondisi wami kulemininingwane:

Prof N. Hlongwa.

Phone: 031 260 1065

E-Mail: [hlongwan1@ukzn.ac.za](mailto:hlongwan1@ukzn.ac.za)

Yours faithfully

Patrick Phephani Gumbi

## ISELEKO 7: INCWADI YOKWAMUKELA UKUBAMBA IQHAZA YOMFUNDI



### Learner Consent Declaration Form

#### Incwadi Yokuvuma ukubamba iqhaza yoMfundi

*I..... Fully understand the purpose of this research. I understand that my participation is voluntary and that confidentiality and anonymity will be adhered to. No names will be disclosed. I understand that I am free to withdraw from this research anytime.*

Mina.....Ngiyaqonda ngokuphelele ukuthi yizona ziphi izinhloso zalolu cwaningo.Ngiyazi futhi ukuthi ukubamba kwami iqhaza kungokukhululekile,akuphoqelekile kanti futhi akusoze kwadalulwa amagama ami njengoba ngibamba iqhaza. Ngikhululekile ukuhoxa kulolu cwaningo nanoma ngabe isiphi isikhathi.

Signature: ..... Date: .....

Sayina : .....Usuku: .....

## ISELEKO 8: INCWADI YOKWAMUKELA UKUBAMBA IQHAZA KATHISHA



### Teacher Consent Declaration Form

#### Incwadi Yokuvuma ukubamba iqhaza ka Thisha

*I..... fully understand the purpose of this research. I understand that my participation is voluntary and that confidentiality and anonymity will be adhered to. No names will be disclosed. I understand that I am free to withdraw from this research anytime.*

Mina.....Ngiyaqonda ngokuphelele ukuthi yizona ziphi izinhloso zalolu cwaningo.Ngiyazi futhi ukuthi ukubamba kwami iqhaza kungokukhululekile,akuphoqelekile kanti futhi akusoze kwadalulwa amagama ami njengoba ngibamba iqhaza. Ngikhululekile ukuhoxa kulolu cwaningo nanoma ngabe isiphi isikhathi.

Signature: ..... Date: .....

Sayina : .....Usuku: .....

## ISELEKO 9: INCWADI YOKWAMUKELA UKUBAMBA IQHAZA KATHISHANHLOKO



### Principal Consent Declaration Form

#### Incwadi Yokuvuma ukubamba iqhaza kaThishanhloko

*I..... fully understand the purpose of this research. I understand that my participation is voluntary and that confidentiality and anonymity will be adhered to. No names will be disclosed. I understand that I am free to withdraw from this research anytime.*

Mina.....Ngiyaqonda ngokuphelele ukuthi yizona ziphi izinhloso zalolu cwaningo.Ngiyazi futhi ukuthi ukubamba kwami iqhaza kungokukhululekile,akuphoqelelekile kanti futhi akusoze kwadalulwa amagama ami njengoba ngibamba iqhaza. Ngikhululekile ukuhoxa kulolu cwaningo nanoma ngabe isiphi isikhathi.

Signature: ..... Date: .....

Sayina : .....Usuku: .....

## ISELEKO 10: INHLOLOMBUZO YABAFUNDI



*This questionnaire serves to find out how learners feel/think about the National Language policy (Language Policy, 1997). Particularly the clause that advocates that all learners in South Africa must be taught in their home languages. A stipulation that says learners have a right to learn in one of the official languages that they choose, just as long as this will serve to assist them in enhancing their learning.*

Le nhlolombuzo yabafundi ihlose ukuthola ukuthi abafundi bazizwa kanjani / bacabanga ini ngeNqubo-Mgomo yolimi (iNqubo-Mgomo yolimu, 1997). Kukhona umshwana okhuthaza ukuthi bonke abafundi baseNingizimu Afrika mabafunde baphinde bafundiswe ngezilimi okungezabo zomdabu. Kuphinde kube nomyalelo othi abafundi mabayekwe basebenzise ilungelo lokufunda nanoma ngabe yiluphi ulimi abangazikhethela lona kulezi ezise mthethweni ukuze kuzoba ngcono futhi kube lula ukufunda kwabo.

*Please Provide your name when you are at the liberty to do so and if not please leave a space:*

Sicela unikeze igama lakho uma ukhululekile ukwenza kanjalo futhi uma kungenjalo sicela ushiye isikhala:

Mr/Miss.....

*1. The following question is meant to collect data about learners that will be part of this research on the implementation of the Nation Language Policy. Tick with a cross where applicable (X):*

1. Umbuzo olandelayo wenzelwe ukuqoqa idatha mayelana nabafundi abazoba yingxenye yalolu cwaningo oluphathelele noMthetho-mgomo wolimu. Khetha ngokuthi ufake isiphambano lapho kufanele (X):

1.1. What is your indigenous language ( Home language) ? .....

1.1. Luyini ulimi lwakho lomdabu (lwaseKhaya)? .....

1.2. What is your Gender? Use a Cross **X**

1.2. Buyini Ubulili wakho?

FEMALE		MALE	
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1.3.Age Group? Use a Cross **X**

1.3 Uphakathi kwayiphi iminyaka? Sebenzisa isiphambano **X**

5-7		8-10		11-13		14-16		17-19	
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1.4. Which of the following languages do you regularly use? Use a Cross

1.4 Yilona luphi ulimi olusebenzisa kakhulu phakathi kwalezi ezilandelayo? Sebenzisa isiphambano **X**

English	
SeSotho	
isiZulu	
Afrikaans	

1.5. In my opinion, I think that children with severe language barrier should be given a platform to use the language that is their mother tongue during teaching and learning (**circle your choice**):

1.5. Ngokubona kwami, ngicabanga ukuthi izingane ezinesithiyo sokuqondisisa kahle ngenxa yolimi kumele zinikezwe ithuba lokusebenzisa ulwimi lwazo lwebele ngesikhathi sokufunda (**Kokelezela okukhethayo**):

**Strongly disagree** - 1 2 3 4 5 6 7 8 9 - **Strongly agree**

**Ngiyakuphikisa lokhu Kakhulu**- 1 2 3 4 5 6 7 8 9 - **Ngiyavumelana nalokhu kakhulu**

1.6.I think that in order for children with learning challenges to reach their full potential, they should use both English and mother tongue during assessment(Tests, assignments and examinations).

1.6. Ngicabanga ukuthi izingane ezinenselelo yokufunda ukuze zenze okusemandleni azo, kufanele zinikwe ithuba lokusebenzisa kokubili isiNgisi kanye nolimi lwebele ngesikhathi sokuhlolwa (Ukuhlolwa, ukuhlolwa okuqhubekayo kanye nokuvivinywa).

***Strongly disagree - 1 2 3 4 5 6 7 8 9 - Strongly agree***

**Ngiyakuphikisa lokhu Kakhulu- 1 2 3 4 5 6 7 8 9 - Ngiyavumelana nalokhu kakhulu**

*1.7.All students should be taught in the same manner and in the language they feel at home in class, to ensure fairness, regardless of their race, religion or ethnicity.*

1.7.Wonke umfundi kumele afundiswe ngendlela efanayo nelinganayo futhi ngolimi azizwa esekhaya futhi ekhululekile ngisho esekilasini, ukuze kuqinisekiseke ukungakhethi, ukungacwaswa uhlanga lwabo, inkolo noma ubuzwe.

***Strongly disagree 1 2 3 4 5 6 7 8 9 Strongly agree***

**Ngiyakuphikisa lokhu Kakhulu- 1 2 3 4 5 6 7 8 9 - Ngiyavumelana nalokhu kakhulu**

*1.8. Which Language choice would you recommend for examinations purposes across the curriculum? (Circle your choice):*

1. 1.8.Yiluphi ulimi okhetha ukuthi malusetshenziselwe ukuvivinya **Kokelezela** impendulo yakho:

*A. English throughout (as it is currently)*

A. IsiNgisi kuzona zonke izigaba (njengoba kwenzeka njengamanje)

*B. English and one indigenous language (as it has been with Afrikaans learners in Former-model C schools)*

B. IsiNgisi kanye nolimi lwabomdabu olulodwa (njengoba bekwenzeka olimini lwesiBhunu).

*C. English throughout but also use of indigenous language sometimes when learners get stuck.*

C.IsiNgisi kuwona wonke amazinga kepha ku setshenziswe ulimi lomdabu lapho kutholakala khona ukuthi umfundi ubhekene nengqinamba.

*D. English throughout with leniency during mark allocation for indigenous language learners.*

D.IsiNgisi kuwona wonke amazinga kepha umfundi adatshukelwe ngesikhathi umfundisi enikeza amaphuzu(amamaki).



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*Thank you so much for your time and effort*

**Siyabonga kahkhulu ngesikhathi sakho.**

## ISELEKO 11: INHLOLOMBUZO YOTHISHA



*This questionnaire serves to find out what educators feel/think about the National Language policy (Language Policy, 1997). Particularly the clause that advocates that all learners in South Africa must be taught in their home languages. A stipulation that says learners have a right to learn in one of the official languages that they choose, just as long as this will serve to assist them in enhancing their learning. To find out if educators feel that this policy is realistic on their day to day teaching or merely an ideological import.*

Le nhlolombuzo yothisha ihlose ukuthola ukuthi othisha bazizwa kanjani/ bacabanga ini ngeNqubo-Mgomo yolimi kaZwelonke (uMthetho-Mgomo wolimi, 1997). Ikakhulukazi umshwana lona okhuthaza ukuthi bonke abafundi baseNingizimu Afrika kumele bafundiswe ngezilimi zabo zebele. Lo myalelo uthi abafundi banelungelo lokufunda nganoma ngabe yiluphi ulimi kulezi ezilishumi naye ezisemthethweni ngenhloso yokuthi bakhethe, nokubasiza kangcono ekutheni bafunde kalula. Le nhlolombuzo ifuna ukuthola ukuthi othisha banomuzwa othini ngale nqubomgomo. Ingabe bakubona kuyinto okumele yenzeke lokhu okushiwo ngumthetho-Mgomo wolimi. Ingabe yinto engekwazi ukwenzeka ngesikhathi befundisa zinsuku zonke noma nje yinto eyathathelwa ethathelwe kwamanye amazwe engeke yenzeka ngoba .

*Please Provide your name when you are at the liberty to do so and if not please leave a space:*

Sicela unikeze igama lakho uma ukhululekile ukwenza kanjalo futhi uma kungenjalo sicela ushiye isikhala:

Mr/Miss/Mrs/Dr/Prof.....

*1. The following question is meant to collect data about educators that will be part of this research on the implementation of the Nation Language Policy. Tick with a cross where applicable (X) :*

1. Umbuzo olandelayo wenzelwe ukuqoqa idatha mayelana nabothisha abazoba yingxenywe yalolu cwaningo oluphathelele noMthetho-mgomo wolimi. Khetha ngokuthi ufake isiphambano lapho kufanele (X) :

1.1. What is your indigenous language ( Home language) .....

1.1. Luyini ulimi lwakho lomdabu (lwaseKhaya)? .....

1.2. What is your Gender?

1.2. Buyini Ubulili wakho?

<i>FEMALE</i>		<i>MALE</i>	
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1.3 Age Group? Use a Cross X

1.3 Uphakathi kwayiphi iminyaka? Sebenzisa isiphambano X

25-30		31-35		36-40		41-45		46-50	
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1.4. How many years of teaching experience ? Use a Cross X

1.4. Isimingaki iminyaka ufundisa ? Sebenzisa isiphambano X

1-5		6-10		11-15		16-20		21-25		26-31		32 - 40	
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2. The following set of questions seeks to find out about the language choice of an educator.

2. Le imibuzo elandelayo ifuna ukuthola ukuthi malungana nolimi uthisha alukhethayo/aluncamelayo njengo Mfundisi.

2.1. Which type of basic education institution in terms of medium of instruction does your own/relative's children if you do not have your own yet, attend?

2.1. Yiluphi uhlobo lwe sikhungo semfundo ngokwesimo solimi olusetshenziswayo lapho umntwana wakho/ isihlobo sakho singena khona?

English and isiZulu		English and Afrikaans		isiZulu, seSotho and Afrikaans		isiZulu, seSotho and English	
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2.2. If a third Language were to be introduced in the current school, where you teaching, which one will you recommend or choose from the following Use a Cross X ?:

2.2 Uma Ulimi lwesithathu belungafakwa kulesikole osebenza kuso njengamanje , lapho wena ufundisa khona, yiluphi lolo limi? Sebenzisa isiphambano X:

Sign Language		isiXhosa		French		Portuguese		Dutch	
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2.3. *When do you think is the right moment to introduce English as a medium of instruction across curriculum? Use a Cross X:*

2.3. Ucabanga ukuthi kunini lapho/ikusiphi isigaba lapho kufanele ukwethula isiNgisi njengolimi lokufundisa imfundo yonkana lwezifundo ? Sebenzisa isiphambano **X**:

Grade R-1		Grade 2-3		Grade 4-6		Grade 7-10		Grade 11-12	
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*May you please supply reasons for your choice*

Nikeza/siphe izi/isizathu ngesinqumo sakho:

.....

.....

.....

.....

.....

2.4. *When do you think is the right moment to introduce an indigenous language as a medium of instruction across curriculum? Use a Cross X*

2.4. Ucabanga ukuthi kunini lapho/ikusiphi isigaba lapho kufanele ukwethula ulimi lomdabu njengolimi lokufunda nokufundisa ? Sebenzisa isiphambano **X**:

Grade R-1		Grade 2-3		Grade 4-6		Grade 7-10		Grade 11-12	
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*May please supply reasons for your choice:*

Nikeza/siphe izi/isizathu ngesinqumo sakho:

.....

.....

.....

.....

3. *Which Language choice would you recommend for examinations purposes across the curriculum? **Circle** your choice:*

4. Yilona luphi ulimi ongancoma/ongakhetha ukuba lu setshenziselwe ukuhlola kwezivivinyo kuyo yonke ikharikhulamu? **Kokelezela** impendulo yakho:

*A. English throughout (as it is currently)*

A. IsiNgisi kuzo zonke izigaba zemfundo (njengoba kwenzeka njengamanje)

*B. English and one indigenous language (as it has been with Afrikaans learners in Former-model C schools).*

B. IsiNgisi kanye nolimi lwabomdabu olulodwa (njengoba bekwenzeka olimini lwesiBhunu)

*C. English throughout but also use of indigenous language sometimes when learners get stuck.*

C. IsiNgisi kuwona wonke amazanga kepha kusetshenziswe ulimi lomdabu lapho kutholakala khona ukuthi umfundi ubhekene nengqinamba.

*D. English throughout with leniency during mark allocation for indigenous language learners.*

D. IsiNgisi kuwona wonke amazanga kepha umfundi adatshukelwe ngesikhathi umfundisi enikeza amaphuzu (amamaki)

4. Indicate what English (the current dominant medium of instruction) means to you according to the following categories. Use a Cross **X**:

4. Khombisa ukuthi isiNgisi sichaza kuphi kuwe kulokhu /ngokwemikhakha elandelayo. Sebenzisa isiphambano **X**:

Education		Business		Public Affairs		Social Class		Cultural Heritage	
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5. Indicate what indigenous languages (isiZulu, isiXhosa, seSotho etc.) means to you according to the following categories. Use a Cross **X**:

5. Khombisa ukuthi ulimi lomdabu (isiZulu, isiXhosa, isiSotho) sichaza kuphi kuwe kulokhu /ngokwemikhakha okulandelayo elandelayo. Sebenzisa isiphambano **X**:

Education		Business		Public Affairs		Social Class		Cultural Heritage	
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6. Which language do you anticipate your learners would use mostly in future situations below; when they are:

6.Yilona luphi ulimi ocabanga ukuthi abafundi bakho banga lusebenzisa kakhulu kulezi zimo ezingazansi,uma ngabe be:

A.*With their families*.....

A.Nemindeni yabo.....

B. *In areas where they are socially interacting with others*.....

.....

B.Ezindaweni lapho bezihlalele nje kamnandi nabanye ontanga yabo.....

.....

C. *In places of worship*.....

C.Sezindaweni zokudumisa.....

D. *Interacting with public servants*.....

D.Bebenzisana nabasebenzi bakahulumeni.....

E. *In their future professions/work place*.....

E.Semi sebenzini yabo yakusasa/zindaweni zabo zokusebenza.....

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***Thank you so much for your time and effort***

**Siyabonga kakhulu ngesikhathi sakho**